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THE
WOODSTOCK LETTERS

VOL. XLI. No. 2

RETREATS FOR LAYMEN IN SPAIN.

TORTOSA, Oct. 8, 1911.

DEAR REV. FATHER,
P. C.

In compliance with your request, I am sending you something about the retreats given in various cities of the Province of Valencia by Father José Luis Iñesta, after the manner of those given by Father Muñoz in Columbia.

They began in the simplest manner imaginable. Four or five men from the city, El Real, came to our house at Gandia to make a retreat in one of the bands of seculars. They returned home full of enthusiasm, and were desirous of having their friends and neighbors in their native city share in the benefits they had received. So they rented a small house, and before long had gathered a band of forty-seven men, who were anxious to begin the Spiritual Exercises. Father Iñesta was invited, and consented to direct this first band. This retreat was no sooner finished than some ninety-seven more men petitioned the Father to give them likewise these wonderful instructions of St. Ignatius. The house could scarcely provide quarters for this great number, and after the completion of this second retreat, the originators of this religious revival in El Real set about finding another house of larger dimensions and of more suitable accommodations for the third band, which numbered 207.

Father Iñesta was at El Real directing these bands of retreatants, who were, so to speak, the pioneers of this undertaking, when he wrote to a certain Morera, a resident of Oliva, asking him to come and see what was being done in El Real. It will be well to say something about this Morera, that it may appear more evidently how the hand of the Lord was directing the whole affair.

The man in question, was a notorious public sinner, in whose soul, according to the assertion of Father Iñesta, the seven capital sins had full sway from time beyond his reckoning. Father Carlos Ferris, in one of his apostolic excursions, wrung from Morera a promise to come to our house at Gandia to make a retreat. Our friend came, but with the determined resolution, as he afterwards stated, of soundly trouncing the first one, whosoever it were, who would interfere in what he termed his private affairs. It is to be supposed that nobody said anything that offended him, for at the end of the first day he began to feel compunction, and of his own accord asked Father Iñesta for a discipline with which he might inflict punishment upon himself.

"There you are," said Father Iñesta, giving him a discipline, "but for the present take no more than three strokes." "Gracious!" exclaimed the other," why I came to you with the desire of taking a good dose."

Night came and Morera prepared to take the discipline. Swash! ! Jumping up he cried out, "Ugh! How it hurts! I will not beat myself again." Away went the discipline to some dark and obscure corner of the room.

The end of the retreat came sending Morera back to his native city a changed man, so changed, in fact, that the very first thing he did was to reform his whole manner of living, and shortly afterwards without the least human respect he declared himself a zealous apostle of the Exercises.

When he arrived in El Real, whither he had been invited by the Father, and had seen the house in which the exercitants were living; when he thoroughly understood the order followed by the retreatants, he said to Father Iñesta on their way from the house of retreats:

"This must be done in my native city, in Oliva."

"But how will you do it?"

"I don't know, all I do know is that it will be done; Morera says so."

He returned to Oliva with this intention uppermost in his mind, and stopping the first man he met, said:

"Hello! are you going to make the Spiritual Exercises?"

"Pray sir, what may they be?"

"Well they are a series of talks which teach us how to deport ourselves as men, and how to regulate the conduct of our whole lives."

"A good idea! But where will these talks be given?"

"In the church."

"And how many times shall we have to go to church?"

"Oh, we shall be in a sort of cloister for four or five days."

"Cloister! Good bye. Don't count on me! Some other time!"

This was the general style and the general result of the dialogue which Morera carried on with the seven hundred individuals whom he visited personally in his house-to-house canvass. Only fifty-six could be induced to enter upon this salutary enterprise. I might mention here that the Curé and his coadjutors knew nothing of the undertaking, nor were they conscious of what was taking place, until all preparations had been made. When they did understand the purpose and the cause of the unusual spiritual activity they gave it the highest praise. Morera communicated this and the other results to Father Iñesta, requesting him to come to the field that was waiting for the harvester of souls. Father Iñesta replied at once: "I have accepted your invitation; I shall be in Oliva, Tuesday."

About the same time Almoynes was the scene of a similar enthusiasm for the Exercises. In that city, three bands of forty-six, one hundred and fifty-seven, and two hundred and ten, respectively, were collected and put through the exercises; the first band under the direction of Father Juan Pons, the other two under Father Carlos Ferris, with great spiritual fruit for the souls of the retreatants.

Tuesday came at last at Oliva, and with it came Father Iñesta. Morera went to receive him, and soon afterwards showed the Father the preparations he had been making. In a secluded crypt of the church he had placed a small table and several wooden benches. That was to be the points room and the conference room. They go down in the basement. Three plain boards placed on wooden stays constituted the table for the refectory. No chairs were to be found there, but common stools which were more in keeping with the rest of the furniture. On the table there was a number before each of the fifty-six places marked out for the exercitants. The "plate" consisted of several earthen water pitchers. An adjoining room was used for smoking. Morera conducted the Father to the sacristy:

"This is the place where they will sleep Father. This is the dormitory."

"But where are the beds?" queries the priest.

"Ah! the beds, they will bring them with them when they come."

At eight o'clock that night our fifty-six men put in their appearance, each one with his bed on his shoulder. Morera welcomed them and as they came in he gave to every retreatant two numbers, one for his bed, the other for his coat or blouse. Now they are separated from communing with the outer world. They are waiting for the retreat to begin. That very night it began with a short instruction from Father Iñesta.

The order followed during the retreat was as follows: 4:30, rise, morning offering, cigarette. After an hour and a half of meditation, another cigarette was allowed. A quarter of an hour intervened between the end of meditation and the beginning of Mass, which was celebrated in the above mentioned crypt. During Mass Morera read some pious book, interspersing the reading with vocal prayers and improvised explanations, which occurred to him as he read, but all were characterised by an intense and edifying fervor. Mass over, another smoke was permitted. During the breakfast which followed, one of the exercitants read. The same custom was observed both at dinner and at supper. Morera insisted on serving at table. This office mainly consisted in collecting and distributing the dinner baskets, which were brought daily by the wives or daughters of the exercitants. Morera had put a number on every basket, so that he had no difficulty or delay in discovering to whom any food supply belonged. Breakfast was followed by another cigarette, then by spiritual reading. After the fifth cigarette, there was an hour and a half of meditation, which ended with the customary cigarette. Next came instruction or conference for half an hour, which carried the morning's order as far as noon and dinner time. Dinner finished, there was adoration of the wounds of Jesus Crucified. The exercitants were free to rest or smoke until the afternoon meditation. This was made according to the first method of prayer. It lasted for an hour and was followed by the usual smoke. Then came, in order, the way of the cross, smoke, evening meditation, smoke, spiritual reading, smoke, supper, adoration of the Sacred Wounds, smoke, bed.

At the evening adoration of the Sacred Wounds the exercitants recited a sort of litany, somewhat after this

fashion: Said one, "For those who hate their enemies," and all answered "Forgiveness, merciful Savior, we beg Thee forgive them." "For those who do not hear Mass on feast days." "Forgiveness, merciful Savior, we beg Thee forgive them." "For these who retain stolen goods." "Forgiveness," etc., in this manner they remained praying for some time. Then one after another they approached the crucifix, and kneeling before it repeated: "My Jesus, mercy," and kissed the Sacred Feet with indescribable compunction of soul.

I had almost forgotten to mention an episode of the first day. The Father told the men that he desired to know each one in particular. He began calling them by name, presenting to each a discipline which he had wrapped in a string of grass cord. As he took them from the bundle, he said: "Look, this is for chastising the flesh. If you have any love for Our Savior, take it, because during the Stations of the Cross we shall all use it when we have come to the twelfth Station." The first day there were eight who did not wish to accept that present.

"Very well," said the Father, "do not take it, but afterwards you will be sorry. When you see me beating myself then reflect: "the Father is beating himself for me." The second day had not passed before these eight had asked for the discipline.

The exercises followed in due order. When Saturday came the Father said to the men: "To-morrow you will go to Communion in the church. Tell your wives to bring your best trousers and your finest jacket. You will all have white badges on your breast and in going to receive your Lord, join your hands upon your breasts, as we see the Blessed Virgin in the picture of the Immaculate Conception."

"Very well Father, just as you wish."

Sunday morning the church was crowded with people desirous of seeing those men. How that complete retirement had been talked of and criticised in the city! The exercitants entered the church in files, and when Communion time arrived, with hands joined before their breasts, with edifying recollection reflected upon their countenances they approached the Holy Table. An audible whisper passed from lip to lip among the admiring people. "They have become saints! They have become saints!" The wives of the exercitants actually wept for joy, exclaiming again and again, "My husband has become a saint."

While the priest was taking off the vestments after Mass, he heard the celebrated Morera saying to the exercitants, who surrounded him:

"My brothers, let him who has a wife receive her into his embrace."

"Let him who has sons, embrace them and kiss them."

"Let him who has something which does not belong to him, return it to its owner." He gave a good deal of wholesome counsel of this sort. Nor were his listeners slow to obey, but there and then executed his semi-commands most exactly. Some on meeting their wives embraced them and said:

"Ah Rose" or "Ah Frances, how changed I am. I am another man." Others who met their sons managed to say between kisses:

"My sons, thus far I have not taken good care of you. Now, if I am truly your father," etc. One man took several pigeons from his pigeon coop and returned them to their owners, adding by way of explanation:

"I had this in my possession, but it belongs to you."

All this caused great astonishment among the people.

The case of a coachman deserves special mention, since this incident was repeated throughout the city. It seems that the above mentioned gentleman had been at variance with his mother-in-law for some years. Their opinions differed so widely that he said to his wife: "If I ever find you so much as exchanging a single word with your mother, I will dash your brains out." This man made the retreat with the result, that when he returned home, the first words he addressed to his wife were these: "Go, dear, to your mother's house and invite her to come and dine with us to-day." The poor old woman came, though it would be difficult to say with how much confidence. But when she met her son-in-law he threw himself at her feet, and once, twice and three times over begged pardon for all that he had done, saying that he fully realized how much his unruly conduct had caused her to suffer. As a proof of his sincerity and affection he made her the present of a book, the "Eternal Truths" of Father Resignoli, which, he affirmed, was the best gift he could bestow on anyone.

I have lingered rather long on the narration and description of the affairs connected with this first band, because all the others in this as well as in the subsequent cities, were conducted in a similar way and with corresponding results. Moreover, this band produced

such an effect in the city that directly afterwards another band of 117 was formed, for whom a house had to be rented, since the number was too large to be quartered in the dependencies of the church. A third band convened soon after the completion of the second retreat, with numbers ranging up as high as 131. Father Iñesta returned to Gandia after he had given the retreat to these last. But Morera and the citizens, who had profited by the exercises, did not discontinue their plan of arousing the rest, so that not very long after Father Iñesta's departure they succeeded in bringing together a band of 178, concerning whom the "Revista de Gandia" speaks in the following terms:

"That the call of God has acquired monster proportions in Oliva is proved by the fact that we were visited lately by a delegation of 300 of Oliva's most esteemed citizens, whose sole purpose was to solicit from the venerable and kind Father Rector of Gandia, permission to have the zealous apostle Father Iñesta direct the fourth band of exercitants. We were deeply moved by the show of enthusiasm, the cheers and the acclamations with which the granting of the longed for permission was received. A few moments later the virtuous son of Saint Ignatius was escorted by these zealous citizens who formed in line, and marched in procession from Gandia to Oliva, nothing daunted by the lowering clouds and frequent showers."

During the retreat of the fourth band occurred an incident which I will relate just as an eye witness, the novice scholastic, Enrique de Rafael, describes it. He says: "The first two days passed by uneventfully; but on the third almost all the retreatants were deeply moved to penance, and still more so, when, after the Way of the Cross, Father Iñesta kissed their feet. They were so moved that they began to weep and sob. When Father Iñesta called upon them to kiss the feet of the Savior Crucified, scarcely could they comply, so intense were their sorrow and compunction. Then it was that enemies became friends and embraced one another. All were so deeply influenced by the points on the Prodigal Son that they could not remain till the points were finished, but going, some to the feet of the Blessed Virgin, others to other altars, they begged pardon for their past sins, and recited many devotional prayers to their great spiritual consolation. The next day, during the Way of the Cross, the Father exhorted them to make reparation in some manner for blasphemies, a very

common sin in this city, and gave them an example by making the sign of the cross on the floor with his tongue. All unhesitatingly followed his example. The Communion, a fervent one indeed, was followed by a visit to the Blessed Sacrament, during which they knelt for a long time with arms extended in the form of a cross. All made good confessions, and left animated to do penance for their sins. The disciplines they took while on retreat were most severe." Thus far the novice Rafael.

When this fourth retreat was terminated, two others, in turn, were begun. The last two bands consisted of 209 and 210 men respectively. Then succeeded a retreat given to 220 children under fifteen years of age. The children caused some little trouble. When all had retired the first night, Father Iñesta heard an unusual noise in the dormitory. The Father went down to the scene of the disturbance, and although the room was dark, he understood at once what was the matter. The youngsters in their night attire were fighting and stumbling about the room, just as the guests of that famous tavern in Don Quixote. Happily the Father had a good weapon about his person. He took his discipline from his pocket and commenced a lavish distribution of strokes right and left in the darkness. In a moment the camp was his; the youngsters betook themselves to their beds, and not a sound was heard for the remainder of that night. But the next night the performance was repeated. Even during the day their conduct was so disorderly that the Father thought he would have to send some of them away. He did not do so, however, for they were all won over by the meditation on the Prodigal Son.

The Father usually gives this meditation with some exterior show, which, according to his testimony, helps greatly for the purpose of meditation. He has the six candles on the altar lighted and places there a picture of the Blessed Virgin. In the course of the meditation he shows what a difference exists between the Prodigal Son and ourselves. He, as it appears, had no mother, since the gospel makes no mention whatever of her. We, on the contrary, have a most beautiful mother in the most holy Virgin. This difference generally moves the listeners. When the children reached this meditation they grieved so much for their past actions that they burst into tears and cried bitterly and moaned aloud. They were heard outside, and a police officer

of the city insisted on being fully informed of what was the matter. The weeping was so bitter that the Father feared for the health of the children. He interrupted the meditation and ordered them to recreate in the court outside the house. But they, instead of going out, hid themselves in the corners of the chapel and the house, weeping for their sins. From that time there was a radical change in the conduct of all of them.

This band was not the last by any means. There were others of 211 and 210 each, and another of 250. So that in a city of 14,000 souls, 2002 had been influenced by the Spiritual Exercises.

Referring to the good accomplished in the city, the *Juventud* of Gandía, for May 28th, 1910, says:

"Of the fruit which the exercitants obtain from the Spiritual Exercises we have ample testimony from two main sources. First, from the many mothers and wives, who do not cease to render thanks to God, Who by means of these retreats has restored to their homes a peace and happiness which had been absent for years. Second, from the inn-keepers, many of whom complain bitterly of the loss of business they have experienced, simply because the Exercises have commenced in their cities. We have heard of one man who was losing ten pesetas daily."

Some time previous, seventy-six men of Bellrequart, a town in the same valley as Gandía, had asked Father Iñesta to give them the Exercises. After the retreats to the eleven bands of Oliva were over, he complied with their request, but was not able to direct more than one band, because the weather was oppressive, and besides it was time for gathering in the tomatoes.

RESUMÉ OF RETREATS GIVEN IN THE FIRST HALF OF 1910.

In El Real	351
In Almoynes	413
In Oliva	2002
In Bellrequart	76
Total	2842 men.

At the beginning of the next autumn, when the tomatoes and raisins had been collected, Father Iñesta began anew the interrupted retreats at Bellrequart. Since then several other cities have been participating in this beneficial work. Benirredrá, Benipexer, Potries, Beniarrés, Bennigamin and others have had their turns

at going through the exercises, not without some difficulties at times, but all were overcome with the assistance of our Lord.

In Beniarrés the whole town council with the mayor at their head entered the first band. Something even more noteworthy occurred in Albaida. There was in that city a young socialist of advanced ideas, a contributor to the Mortin, the Pueblo, the Mercantile, etc., I do not know how he was induced to make a retreat, but he enrolled himself as one of the 270, who formed the fourth band. This young man began the retreat with his mind filled with ideas and prejudices against the Catholic faith; ideas and prejudices which he wrote out and presented to the Father to have them solved. Time was lost on him, for he persisted in his opinions, and remained as firm as a rock in his prejudices, despite all explanation. It seemed that faith had suffered a complete shipwreck in that soul.

The Way of the Cross was made in the church instead of in the chapel of the House of Retreats. Consequently every day the exercitants formed themselves into two files, and with Father Iñesta and a cross-bearer at their head marched from the house to the church. It frequently happened that their course led through a public ball-grounds at the time when great throngs of people were taken up with their favorite sport. The players always stopped their games and made way for this unusual procession. Nor could they remain unmoved, when they beheld these men actually weeping as they returned from the Stations. Those who would have wished to disturb the order of their march, and there were some, were so dumbfounded at the spectacle that they could do nothing, not even utter a single word.

When the retreatants were about to make the Way of the Cross for the last time, it occurred to Father Iñesta that he might help our socialist friend by making him cross-bearer for the day. The result was a miracle of the efficacy of God's grace. No sooner had the young man taken the cross into his hands, than, without knowing the cause or the source, he felt a sudden compunction of soul. Then and there he acknowledged his sins with many tears. He went in search of Father Iñesta, and when he found him, he cast himself at the priest's feet begging him to hear his confession, and protesting that he believed now all that he had denied before. Thus it was that the loving Savior who is

wont to work conversions by means of his ministers, desired to go himself in quest of this wandering sheep.

Let us hear what Father Iñesta says of the same, in a letter dated from Albaida, the day that the fourth band finished its retreat. He writes:

"At six this morning the fourth band closed its retreat with the reception of Holy Communion in which the members of the preceding three bands participated. Before a church full of people the young socialist confessed that he was the author of the anti-clerical propaganda. In the presence of the entire populace he asked pardon, and retracted all his statements against the church. The whole city was touched at the sight and tears could be seen in every eye. The priests themselves were not able to assist me in the prayers and services previous to the Papal Benediction."

"To-night" continues Father Iñesta "the fifth band will commence. The following cities were represented in the fourth: Benisoda, Alchorf, Atsaneta, Palomar, Bufalí, Agullent and Puebla de Duch. The fifth band, besides having a number from the above-mentioned towns, will be increased by delegations from Benigamin, Olleria, and Montabner. This last city, which has had a bad reputation of long standing, is now experiencing a great spiritual reform. The leader of the conservatives enrolled himself in the second band, and induced an anticlerical and a republican of the worst sort to enter the third band. These men have become veritable apostles of the Exercises."

Turning our attention from Father Iñesta and the retreats he gave in Albaida from February 6 to March 25, 1911, let us consider some other edifying incidents that occurred in that city, as they are related by Don Angel Formo in a letter to Father Jaime Sansa.

A landed proprietor, of a most abandoned life, a sceptic, rationalist, cold and phlegmatic in disposition, irreligious, a republican, a reader of bad books, such as Moraita's libellous "History of the Society," and the like, has become a most edifying citizen, a defender of religion. His zeal and constant labor for the glory of God are as surprising and gratifying as his former defection was distressing to all his friends. On his return to the city he met with some women, who seeing him began to mock him. Turning complacently to his companions our friend remarked: "We should not be surprised at their conduct towards us; we would have done the same had we not had the Spiritual Exercises." In

the public square before those who had formerly heard him discourse on irreligious topics, he said: "I have learned more in the last four days than in all the rest of my life. I know some will ridicule my statement, but it makes no difference, I too have been guilty of gross self deception, and I have only pity for those who do not believe me." Great was the admiration of the people to see him going to Communion during the Carnival, he who formerly had not been seen inside a church. The evil minded said he had been imposed upon during the retreat. He had become stupid. They declared he had been hypnotized.

The following incident will show how the people are duped by the lying reports spread by these co-workers with satan. Two exercitants were getting ready to go to the House of Retreats to spend a few days in retirement and union with God. Chancing to meet before their departure, one said to the other:

"Have you any weapon on your person?"

"No;" was the response, "do you imagine we shall need one?"

"How do you know what we are going to see? I am taking a pistol."

Then I'll take a dagger."

Behold the preparations for the Spiritual Exercises!

I remember that Father Inesta told us a short time since, that one of the necessary things for giving the exercises, is to have in each band a good assortment of what are commonly termed "hard cases." Why is it that this appears to him to be a "conditio sine qua non?" The following case will exemplify his meaning.

A bachelor, forty-five years of age, a man of depraved habits, a drunkard and a blasphemer, a hardened sinner indeed, adorned with other refinements, which do not appear well in print, was persuaded to go through the Exercises. His brother-in-law, observing the surprising results achieved by the Exercises, summoned him by telegraph without specifying the purpose. The man arrived by train at seven P. M. After supper both went to the House of Retreats, and the bachelor, not without many an objection, finally consented to enter. He came out of the retreat a changed man. The words frequently on his lips were: "Now I know my God; now I know myself."

It is a fact borne out by the experience of the Fathers that nearly all the great or hardened sinners who under-

take to follow the Exercises are changed into zealous apostles. The exceptions are very rare.

One of the main difficulties in the way of giving retreats is that of acquiring suitable accommodations. Three large rooms, at least, are necessary. The best for the chapel, the second for the refectory and the third for the dormitory. A court or portico is very useful for the recreation of the exercitants. The inconvenience of preparing dinner in the house is done away with by having each man provided for by his own family. The corridors and doors of the House of Retreats are covered with various representations of the eternal truths, e. g. of hell, of the death of the just and of the wicked, of the last judgment, etc. Besides there are large placards on which are placed texts from Holy Scripture. They are renewed daily. The exercitants pass the time allowed for smoking, in reading and examining these pictures and placards. Books on spiritual subjects in keeping with the Exercises are also distributed.

Much more could be said, but enough has been written to give an idea of the work which Father Inesta has begun for the greater glory of God. May he have many to follow his example.

Do not forget in your prayers your humble brother and servant in Christ,

ENRIQUE HERAS, S. J.

A SICK CALL IN BRITISH HONDURAS.[1]

PUNTA GORDA, Oct. 20th, 1911.

VERY REVEREND AND DEAR FATHER SUPERIOR:

P. C.

It is Friday night. This evening at 5 o'clock I returned to Punta Gorda, via Monkey River, from a long sick-call to Cowpens, some fifty-five miles out. Well aware of your fatherly solicitude for these missions, I feel sure, a little account of this trip will be of interest to you.

The call came quite late on Wednesday evening. I started out as soon as possible and was able to say Mass at Monkey River, yesterday, Thursday, at about six

[1] This interesting letter was kindly sent to the editor of the WOODSTOCK LETTERS by the Superior of the Mission.

o'clock. Mass over, I was called to my breakfast, a cup of coffee and a few pieces of bread, to brace me up for a long trip. At a quarter past seven a Protestant Creole began to paddle our dory along the sea, and then up into a creek. Stroke by stroke, three miles into that creek, brought us at last to the spot where three horses had been tied to the bush, waiting for us all night. We lost no time in saddling and starting on our twenty-five miles sunny horse-back ride in the open Pine-ridge.

Here, the short grass resembles, in color and appearance, an endless wheat field in the early winter months. Golden, dried up grass, stretched far out all about us, with thousands and thousands of young pine trees, scattered far apart. At a distance, these trees became more and more thick, entirely hiding the mountains and the horizon. The most striking feature of the Pine plane was not its beauty, but its parched and endless monotony. If the grass were only green, and a sign of life, here and there, came into evidence, how different it would all be.

All things, however, come to an end, even dreary, tiresome, desert tracts. From the general appearance of the country now around us, and the repetition of the sonorous "gran pantano," I overheard in the subdued conversation of my travelling companions, I judged that the "Great Swamp," so troublesome in the rainy season, was not far off. Crossing this swamp proved, now in the dry season, less bothersome than I had anticipated. The long high grass kept the mud and the water from splashing on us. To the horses this must have been a veritable treat. How they snorted as they pranced through the water, how they seemed to linger in this their "dulce refregerium; in æstu temperies."

A few more miles of dreary pine ridge stretched before us after leaving the swamp. An hour's trot however, covered this and brought us to the edge of the "Pantano Chico," which must be about half the size of the the former one. Beyond the swamps, the scene looked much more refreshing. Our road lay along the bed of a crystal creek, and a long line of tall shady trees made travelling very pleasant. Fifteen miles had been gone over, and only ten remained before reaching our destination. The worst part was indeed over, and the road now could scarcely be more agreeable, and yet an irri-

tating and oppressive feeling began to creep over me, as though there were to be no end to our ride.

We were jogging along at a moderate pace, when of a sudden, the horse in front of me shied, jumped and threw his rider to the ground. The poor fellow's foot caught in the stirrup. Had the animal run away, the young man would have been dragged to death. Nothing was there to frighten the horse, save a spot where the grass had been somewhat mashed. A tiger had slept there the preceding night. How dangerous for inexperienced riders are such unexpected capers of horse nature. As for the tiger, you may be sure I was thankful it had not fallen to my lot to travel over this particular oasis by night.

Noon was past, and as we had been riding since morning, I began to think we were not far from Cowpens. We were doomed, however, to cross a good stretch of pine ridge before we discried, at a considerable distance, two boys riding out to meet us. The yellow grass fields were left behind us, and before us was a beautiful and fertile pasture. Well kept cattle were to be seen scattered about, while the modest little pimente houses with thatched roofs gleamed in the after-noon sun. We were at Cowpens. You may be sure I breathed a fervent "Thank God." My horse caught my spirit, and fell on his knees in a puddle, nearly throwing me over his head. Fortunately, no further damage was done than the snapping of the rope that held my patakee, the bag of "Omnium Rerum," while at the same time, my suspenders, as the people say here, "popt."

I was just trying to repair the discomfiture, and to gather my scattered goods together, when the two boys came up to us and announced that the woman had died at eight o'clock the preceding night. Long hours had indeed passed between her death and my arrival. One of my guides, an old Spanish man, wept on hearing of the death of his old patroness. Indeed, she had been the patroness of the whole settlement for the last forty years. She died at seventy-six, and her days had been rich in good works. She had given the Bishop a piece of her land for a church and a school. Even when old, and partially blind, she went out daily to work at her little plantation. The coffee and other things she cultivated were sold, and a good part of the proceeds went to charities and to the service of God. When she

left her home in Guatemala long ago, she brought with her to this distant village of Cowpens a strong and active faith and love of God. In her own quiet and unobtrusive way, she devoted herself to the promotion of God's interests, by her example and her life of prayer. For years she had longed to be with God, and her call came as she was united to Him in prayer.

In all these little villages, men, women and children as a rule show great deference and attention to the priest. At Cowpens all were very kind-looking and obliging. Our three horses, covered with sweat, panting and thoroughly worn out, seemed as anxious for a little shade and a good rest, as we were ourselves. The funeral procession was soon arranged. The boys and the girls led, two by two, then the men and women, the family, the priest and lastly the fine cedar coffin. While the procession moved over the pasture to the church, the large bell tolled solemnly, and its sounds were clear and soothing.

A young, well dressed Spanish man asked permission to read a short address at the funeral. Had I not forgotten my "Pontificale Romanum," I might have, there and then, ordained him for the funeral rites. As it was, I gave him the "Minor Order of Lector" after I had finished everything, at the grave, and I must confess the people listened with great attention and respect, while full of feeling, he read a modest little speech in eulogy of the departed. After the funeral I began to think of my return.

Now, as you remember, Father, when we go out to this mission, we cannot think of making the trip in one day. We generally stay over night at Monkey River, and when we arrive here, we stay a couple of days before returning. Owing to the absence of Father Fuzs, however, I was extremely anxious to return to Punta Gorda. One can never tell what urgent calls there may be awaiting the priest. When these good people of Cowpens saw I was determined to go, no effort was made to retain me, but they seemed to vie with one another in their efforts to make my trip less wearisome. The men first urged me not to return on horseback, but to go down by water. "Your horses are much tired," they urged in their characteristic Spanish, "you yourself, Padre, are tired out and your companions need a rest. We will furnish a good dory and men to paddle down. You must, somewhat, spare yourself, Padre."

I had previously made arrangements for a dory to meet me towards sun down, at the same spot where we had saddled our horses that morning. I explained to these good people now, that I could not leave that man waiting for me all night. Besides I argued that the "caballo" road, as they call it, was much shorter, enabling me perhaps to catch the launch that would take me from Monkey River to Punta Gorda. The men retired to saddle up and get things ready, and now the daughters of the dead woman came to the assault.

"But, Padre," they said, "the sun has played havoc with your face, and really you don't look well. Returning by the cool river, you will be more comfortable."

I was feeling fairly well just then. We had had a good dinner, my only meal in the last twenty-four hours, and had taken a pretty good rest. I was just trying to make these kind women see my reasons for returning by land were much stronger than those for going down the river, when all of a sudden, and without the least warning, I began to faint. I grasped a chair just in time to save me from falling. My orders were, of course, reversed, and down the river I came.

It was four o'clock in the afternoon, when we left Cowpens. Three of the best dory men took their paddles, and we started down bravely. Forty seven miles of constant dangerous windings were before us ere we could reach the Sea Bar at Monkey River. The banks of the river rose sheer and straight for thirty, forty and even fifty feet on either side. To me the river seemed wild and dangerous even in the day time, and how much the danger increases by night can easily be imagined. The men paddled hard to make as much time as possible before dark. The one who steered our dory, deserves his reputation of knowing, in the dark, every dangerous stump and tree in the river. Fully five minutes before he came to a dangerous obstruction, he would slow up, and when out of danger dash on more rapidly. From four o'clock till seven, we had plenty of light to enjoy the scenery, and ample time for me to say my office in peace. When night came on, I could have enjoyed a fine refreshing sleep while gliding down the river, but I thought it more prudent to stay awake, in case the dory capsized.

The deep-tone familiar whistle of the New Orleans Mail Steamer was heard faintly in the silence of the

night. We were now not far from the mouth of the river. Just an hour before midnight, we emerged from the darkness of the stream, crossed the bar, and were back again on the Caribean Sea. The launch, that was to take me on my thirty mile trip back to Punta Gorda, had left shortly before, and hence there was nothing to be done save to wait at Monkey River till morning. I took two of my companions over to sleep on the sacristy floor, while I stretched out on a bed, to get the creases out of me, after perching seven hours on a coal-oil box in the river dory. We had started from Monkey River at seven o'clock, and now at eleven, we were back, after covering exactly seventy-five miles in one day, paddling over sea and creek, on horseback riding, and finally gliding down the wide, and wild, and dangerous river. A man deserves a little sleep after such a day, even if it be in the crude sacristy of an outside mission.

I managed to get to bed by midnight, but was awakened at three o'clock in the morning, by a voice outside: "Father, we have a light but good land wind. If we start off now we will be at Punta Gorda by seven in the morning."

Old Launcelot Gobo, in the play, had a harder debate with the fiend to decide whether he should run away from his master Jew, than I had in determining what answer to give. I argued with myself, however: "Last night, my sleep was broken, expecting my guides any moment; to-day, a good shaking, and only a few hour's sleep; that little dory affords but scanty comfort, and that 'good land wind,' may it not die and disappoint me in saying Mass at Punta Gorda?" This would be enough to drive several fiends away, but in my politest Spanish I made answer: "Thank you, Cresencio, for your kindness. We will let the trip go until morning."

People at Monkey River seem to rise about seven o'clock. Our six o'clock Mass bell, however, brought quite a few to church. A Seine Bight Carib was sacristan and acolyte. Like the Irishman, the Carib is found everywhere. Both are favorably predisposed towards the travel-worn, and hence by this self-same sacristan I was given the usual Monkey River breakfast of coffee and bread, and was bidden fare-well, as we set out soon after for Punta Gorda. The sail boat I took was the size of a small row-boat, and uncomfortable in the extreme. From a little after eight till five in the evening, we roasted in the sun. But it was such a pleasure to

get home, that I forgot for a time the heat and torture of the day. I had left Wednesday evening, and now Friday finds me home again thanking God for His Providence over me while away.

Your Reverence's Servant in Xto,

JOS. P. LYMAN, S. J.

THE PRIMARY BONA MORS SODALITY.

In view of the desire of Father General to put new life into our *Bona Mors* Sodalities, the following account of the movement in Rome may be interesting.

The *Bona Mors* Sodality at the Gesù is the Primary Sodality, to which the rest are aggregated, and from which they derive their Indulgences and privileges. Its history may be briefly related as follows.

In the forties of the 17th century, a Sodality, whose origin is generally attributed to Father Vincent Carrafa, existed at the Gesù. Father Vicar General de Montmorency, October 5, 1649, aggregated this body to the Prima-Primaria of the Roman College, giving it the canonical title of the *Five Most Sacred Wounds of Christ and Our Lady of Sorrows.*

The original Bona Mors Sodality, therefore, was a Sodality of Our Lady, with the special feature added of preparing its members for a happy death. By a curious coincidence, the *Prima-Primaria* Sodality of Our Lady, at the present time, sets aside one of its meetings every month for the *Bona Mors* exercises.

The Society formally erected in 1649 had been founded in 1648 by Father Antony Tarlatino, and was at first limited to Priests. It held its meetings every Wednesday and Friday. Later on, it ceased to be restricted to Priests, but continued limited in number, at first to thirty-three, and afterwards to seventy-two. The exercises were those of Sodalities of Our Lady. It continued unchanged in character down to our days, having its seat in a room back of the Chapel of *Our Lady of the Wayside.*

Alongside of the Marian *Bona Mors* Sodality, there went on what is called the *Devotion* of the *Bona Mors* in the Church of the Gesù. Those who attended were not necessarily members of the *Bona Mors* Marian Sodality. This *Devotion* was apparently begun earlier than 1648. Its practices of piety were indulgenced by Pope Alexander VII on August 21, 1655.

The two bodies kept on together for over seventy years, when Benedict XIII, September 23, 1729, formally erected the *Devotion* into a Primary Sodality. He constituted the General of the Society of Jesus its Director, and vested power in him to aggregate similar bodies to it.

The Marian *Bona Mors* Sodality called itself *Congregazione Segreta*, a term retained down to the latest times. It is not quite clear from the Archives if it had any relations at all with the *Devotion*. In its Archives, it does indeed call itself the Primary, but apparently without any canonical right. Perhaps the situation may be explained as follows.

At Rome in the old Society, Sodalities with a large number of members very commonly formed a body called *ristretto*, an innercircle or nucleus, composed of the more devoted members. That the *Segreta* was a *ristretto* is certain. It is probable that it regarded itself as the nucleus of the *Devotion* and therefore concluded that being, so to speak, the pith of this body, it was in the strictest sense the Primary *Bona Mors* Sodality. Whatever may be the historical explanation of this assumption, it is certian that the two bodies were not identical; the printed summaries of Indulgences prove this, because the *Segreta* counts those of the Marian *Prima-Primaria* as its own, but not so in the *Devotion*.

The *Segreta Congregazione della Buona Morte* is not, therefore, the Primary Sodality with which this paper is concerned, and so we may dismiss it with one or two further historical items drawn from its archives.

The *Segreta* never relinquished its connection with the *Prima-Primaria*. Contrary to the usual practice of Sodalities in our Professed House, it possessed the the right to certain revenues, assigned by benefactors to specified objects. One was a sum of money sufficient to secure a closed retreat for a number of its members every year in our old Retreat House of St. Eusebius. Another made it possible to award a dowry to girls chosen from the attendants at Catechism in the Church. A third provided for lamps to be kept burning. The existence of these legacies rendered it necessary to constitute the Council of the Sodality a kind of body of trustees and a separate society, not depending on the Superiors of the Church. As a consequence, even in other matters, the Council was allowed—or perhaps assumed—a very free hand, until finally the Director had hardly any function left except that of giving the con-

ferences. The abnormal condition of affairs caused our Fathers General no little concern at various times, the Council going the length, in the last half of the 19th. Century, of demanding that even the funds which yielded the yearly revenue should be quite turned over to them.

In the revival brought about this year by our present Father General, the *Segreta* has been suffered to lapse —or rather to continue moribund, without meetings of any kind; perhaps we had better simply say it was abolished. The *Devotion*, or Primary Sodality, on the contrary, has been revived and we are happy to say, with no little sucess.

The first step towards the projected renovation was the procuring of new Indulgences for the *Bona Mors* Sodality. This was done last spring in the way recorded in the *Acta Romana S.J.*

The next step was taken when it was decided to form a brief body of rules or directions for the conduct of the Sodality. The task of doing this was committed to Father Henry Radaeli, the present Delegate Director of the Primary *Bona Mors* Sodality. To carry out the wish of Father General, he made a study of the traditional rules and customs of the *Devotion* and of the new Indulgences granted by Pius X in the early part of last year. The body of directions composed by Father Radaeli was presented to Father General in September of the year 1911. The sketch was turned over to two Fathers for revision and suggestions. Their report was combined with Father Radaeli's rules and presented for formal discussion. Father General personally then examined this document in detail and went into the entire matter in question, cancelling and adding as the case required. A new revised form was then drawn up in Italian by Father Radaeli for use in the Gesù. To this Father General gave his formal approval as Director of the primary. Father Radaeli printed the result and translated it into Latin. The Latin form, made general by a few changes in the Italian wording, was then inserted in the *Acta Romana S.J.* of 1911.

The new regulations set the exercises of the meetings on the traditional lines, propose a monthly General Communion, and a monthly Retreat or day of recollection in preparation for death, suggest a monthly Mass for deceased members and recommend the practice of General Confession: this besides the other practices advised for the members in their private life.

Father Radaeli began putting the new form of Direction into effect in November, 1911. His first Monthly Retreat took place on the last Sunday of that month. The next was on Christmas Eve. The exercises of this day of recollection are held both morning and evening. In the morning at 8 o'clook there is Holy Mass with General Communion, and a short exhortation. During Mass and after it prayers are recited, the Act of Faith and a preparation for death. All takes place in the Chapel of the Crucifix. Something like one hundred were present the first time. A second service takes place in the afternoon, an hour and a half before sunset. This meeting includes the Rosary, *Veni Creator*, a sermon in preparation for death and Benediction of the Blessed Sacrament at the main altar. At this service, the first time, there were two or three hundred present. The celebrated Father Zocchi gave the sermon.

The regular ordinary meeting takes place every Friday. The attendance so far does not go beyond fifty or sixty persons, but the number of those enrolled in the Confraternity is increasing and there are good hopes of the old numbers being recovered. If one remembers that the very name of *Bona Mors* had almost passed out of knowledge, one will see that the present conditions are far from discouraging. Besides, some attend the meetings without being enrolled. A kind of propaganda is being exercised by means of a neatly printed folder containing the directions and the new Indulgences.

One of the features of what may be called the new *Bona Mors* is the Mass said every month for the deceased members. To defray the expenses of this and any other expenses there may be in the running of the Sodality, twenty cents a year is asked as a contribution from each member.

Such is the present hopeful condition of the *Bona Mors* Sodality at the Gesù. No doubt, the affiliated Societies will imitate the good example set in Rome.

In conclusion, it may be noted that the Archives of the *Bona Mors* have, during the past year, been overhauled and put in order and a double index has been made, one in the order of the documents, the other in alphabetical order of matters and persons. Much of these Archives is taken up with money accounts, but there are some very interesting documents on the working of the *Segreta* and of the *Devozione*.

ELDER MULLAN S. J.

THE INNER CIRCLE OF THE TWELVE APOSTLES.

ROME.[1]

The *Inner Circle* or *Ristretto of the Twelve Apostles*, which was founded in the beginning of the 17th. Century, is a society of students united together in the pursuit of their own spiritual perfection. They are to exercise, besides, a constant and solid apostolate by means of work rather than word, for the good of souls and the advancement of Christ's Church. And this among their companions in college, among the members and servants of their families, among all with whom they may be thrown.

Thanks be to God, we may truly say that the Sodality *of the Twelve Apostoles*, after three centuries of zealous life, is not unworthy of the glorious name it has chosen. The apostolic spirit which filled one of its most glorious members, St. John Baptist de Rossi, still lives in the young men of his Sodality, still encourages them in their many works of charity towards the poor, the forsaken and the ignorant.

The *Inner Circle of the Twelve Apostles* is under the charge of a Father Director, who watches over it, sees to its continuing in good order, provides for the choosing of new members and directs the works undertaken by it in every quarter of the city. Every week he gives an instruction and distributes among the members certain devout practices, or indicates recitations to be prepared in aid of the apostolate. Every month, on the Thursday before the first Friday, the Brothers meet together in a private Chapel where they listen to an instruction and are given a meditation. On the Friday consecrated to the Sacred Heart of Jesus there is General Communion. Every year, immediately after the summer holidays, the members assemble for the three day's retreat. Each day there are three instructions and three meditations, and on the fourth day the

[1] The readers of the WOODSTOCK LETTERS will, no doubt, be interested by the following account of one of the oldest Sodalities in the world. It is still one of those which are most deserving of the name of Sodality of our Lady. The account was written by a member of the Sodality.

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Retreat closes with General Communion. In the course of the year the members approach the Sacraments especially at those time when the Sacred Heart of Jesus is more than usually offended and outraged. During the year, too, many excursions and recreations are organized, not only for the benefit of the body but also for the relaxation of the mind. They secure the union and cordiality which have always reigned in the confraternity and which have proved so valuable a help in all the good works done by the members.

The Father Director is helped by a Prefect, a Censor and a Master of Novices, each elected every year. Besides these there are Consultors, elected also every year, who discuss and approve of the projects to be undertaken.

The candidates enter first the *Sodality of St. Aloysius.* After having given satisfaction by their good conduct, their diligence in study, their exactitude in all the devout practices enjoined by the rules, and after they have attained a certain age and belong to a certain class they pass into the *Sodality of the Twelve Apostles*, with the right to elect the Consultors and to be themselves elected Consultors. The Consultors are twelve in number, and on the day of their election each chooses one of the Apostles as his special patron.

The Members, called Brothers according to the usual Roman custom, teach Catechism in some of the city parishes under the direction of the several Parish Priests.

The new Parish of St. Joseph on the Via Nomentana has a strong contingent of boys and youths. Hundreds of exceedingly poor families inhabit a part of the parish. Religious instruction, so essential to the education of the heart and of the will, is unfortunately not given in the public schools. The teachers are even forbidden to speak of God, or of the Church, to give any lesson in Sacred History, or to teach any religious doctrine. The undenominational or Godless school is the last conquest of so called enlightened teaching. The children therefore learn nothing about the soul, nothing about man's relations with God or with his fellow men, who are the images of God. The very idea of God, of Our Blessed Lady, of the Saints comes to them only through the blasphemies they hear in the streets, or in their own homes, through the teachings of bad companions, or through the echoes of the daily warfare going on all round them against Christ and his Church.

Then in families the open unbelief of the father, often a member of some league or society hostile to the Church, leads if not to unbelief in the children, at least to the completest apathy about the things of God and the needs of the soul. Few parents attend to the Christian education of their children. Their whole business in life seems to be to make money, to get on, to care only for the body, with no thought for the immortal souls of their children.

The children attending the catechism at St. Joseph's belong to three categories: some are prepared to receive religious instruction, others have a little knowledge, others know absolutely nothing. The work of the teachers is therefore very arduous, for they have to begin with some of the children and even youths with the very elements of Christian doctrine—the sign of the Cross and the easiest prayers, such as the *Our Father*. They have to clear away the darkness that over-shadows minds that have lived in unwholesome surroundings, in an atmosphere of hatred of God and the Church and of all things good. They have to fight against the prejudices and superstitions of these ignorant, untaught children. The most delicate tact is needed to win their affection, the greatest patience to put up with their ignorance and rudeness. Many of them, however, are diligent and docile and grateful for the care and teaching bestowed on them. One child ran up to his teacher at the prize giving and thanked him for all his kindness and for the beautiful doctrine he had explained to him. And this was a child from the poorest quarter of the parish, where the influences around him seemed incapable of producing the feeling of gratitude which had so spontaneously flowed from his heart.

In the parish of St. Joseph the teaching is divided into several classes. Each class has its teacher and its program so arranged that at the end of the course each child shall know and understand the whole catechism. There is a Director, who watches over the general management, who consults with those of his Council as to any irregularity observed during the Sunday meetings and as to the remedies to be applied. In the Secretary's office a register is kept dealing with the progress of the students and the examination of the new arrivals, to know which class they should enter. After Catechism, the boys can amuse themselves in a garden where, under the care of the masters, they may play games and use the gymnasium which is kept up by the

members of the Sodality and the Parish Priest. As a rule about 200 boys attend Catechism.

In the same Parish, the Sodality has established a boys' club, with rules and regulations of its own.

On the mornings of Sundays and holidays of obligation, the boys assemble in the Church and are divided into two bands, those who have made their First Communion and the little ones. There are many who have made their First Communion and more than two thirds of these approach the Sacraments with great devotion. The director of the band of little ones says the Mass prayers and the Rosary out loud for them.

To encourage the boys, prizes are given every two months to those who have been diligent and have profited by the teaching, or who have been constant in attending the Sodality meetings. Every year the Parish Priest gives medals to the most deserving. Much has been done, but much more might be done could the Inner Circle dispose of larger means. Many innocent souls could be snatched from irreligious associations which entice the boys by giving them fine uniforms and and marshalling them under waving flags to all sorts of pleasant outings. The Inner Circle has no revenue, but the members strive by concerts, entertainments, lotteries and every imaginable means to gather money for their good works.

From time to time all the teachers of Catechism of the Parish meet together to discuss the state of the classes and of the Sodality. Under the superintendence and with the advice of the Father Director, measures are adopted to promote the success of the teaching. Visits are suggested to the parents of any who are irregular in attending, to inform them of the absence of their children and to inquire into the reason.

Another good work done by the Inner Circle in the same Parish is the establishment of an athletic society, which has already won laurels in various competitions.

In the Parish of *Santa Croce in Gerusalemme* also many of the members of the Inner Circle teach Catechism. The Parish is in a crowded quarter inhabited mostly by poor people. There are two Sodalities established; one for the bigger boys, the other for children, both very fairly frequented every Sunday. The various classes are taught separately and all are superintended by a Director. The Secretary keeps the books; while a special Council of the teachers provides for the needs of the school.

In the Parish of *San Lorenzo in Damaso* also a good number of the members of the Inner Circle teach children and youths. These are divided into classes according to age, capacity and the knowledge they already have.

On every Sunday and holiday of obligation, the boys are gathered together to say prayers and sing hymns, under the care and direction of some of the young men of the Inner Circle.

In this Parish also there is a flourishing athletic society, the banner of which is already decorated with many medals and with two victorious laurel wreaths.

In the Church of *St. Pietro e Marcellino* a great number of boys, divided into classes, are taught the truths of religion by the members of the Inner Circle. The two flourishing Sodalities established among these children meet on Sundays and holidays in steadily increasing numbers.

In the Parish of *San Giovanni Laterano* there is a very flourishing Sodality so well organized that it has been aggregated to the *Prima-Primaria*. Some members of the Sodality of the Twelve Apostles help the zealous Priest in the direction of this Sodality, as well as of the Juvenile Club of the Parish. Both Sodality and Club have done incalculable good among the youths of the poorer classes, who come in great numbers to listen to the kind words and good advice of those who love them disinterestedly and who in the name of Christ direct them in piety and good conduct. A third athletic society, no less successful than the two others, counts among its members not a few fine vigorous youths. To the solid practice of Christian principles with which their souls have been filled they add these manly exercises so conducive to their physical well being.

In all these Catechism classes, monthly and annual prizes are distributed. These are occasions when the children and boys can be easily reached, their hearts spoken to, their consciences roused with kindly insistence to a sense of their own dignity, and help given them in the building of the sublime edifice of Christ in their young souls.

The members of the Inner Circle also visit the hospital *della Consolazione*. With the permission of the authorities, they go every Sunday to the accident wards, to visit the sick and wounded, and while attending to their spiritual needs they serve them in every possible

humble way, by washing their hands and faces, combing their hair, trimming their beards and nails. They comfort the sick and with prudence and tact speak words of good counsel to them. They take them books and newspapers to amuse them and give medals and rosaries to those that ask for them. They soon win the confidence and affection of these poor sick people, who value their disinterestedness and are edified by their patience and kindness in so willingly doing all they can to help them.

All over the world the Conference of St Vincent de Paul is too well known to need any long description here. Founded with the view of coming to the relief of the poor, both morally and materially, it embraces an immense field of apostolic work. The material help brought by it to so many unfortunate families suffering hunger and sickness, the money collected, the tickets distributed for food are the least important part of its work. Its greatest charity consists in elevating the moral condition of the poor, in bringing them to a sense of duty, to the consciousness of their own dignity, persuading those living in sin to conform themselves to the laws of God and the Church. In numbers of these poor families there is no idea of God, no knowledge of the truths of faith, no respect for the conjugal tie. They live as the beasts that perish, their children grow up in vice and misery, seeing the bad example, suffering from the evil doing of their parents. The older and more experienced members of the Inner Circle have established a Conference of St. Vincent de Paul to come to the help of all these spiritual and temporal miseries. While bringing food to these families and alleviating their misery, they lead them gradually to the observance of their duties. They induce them to legalize their marriages, to bring their children to baptism and to First Communion. They find places in various asylums for destitute children, and for the old and sick; and go through the extensive Parishes of *Santa Croce* and *Sant'Eusebio* bringing everywhere help and comfort to the poor and densely crowded population. There are between twenty-five and fifty families to be visited and assisted every week, with tickets for bread, meat and milk. Most of the tickets are presented for bread; showing the pressing need of the people for the first necessities of life. The funds are but few. Besides the voluntary contributions of the members, there are entertainments organized to add to

their resources, so that the heavy expenses of the weekly charity may be defrayed.

Other members of the Inner Circle arrange lectures and conferences on religious and instructive subjects, often illustrated by the magic lantern. The lantern—which was bought from the proceeds of a lottery—is in charge of the more advanced students of the Inner Circle.

Such is the work of the Inner Circle of the twelve Apostles, a work which might be doubled were its numbers and financial resources greater. The field of apostolic labor is immense and is daily increasing in the Catechism classes, in the Conferences, in the Sodalities and in the works of charity to the poor. God grant His choicest blessings to the youths who work and suffer and cheerfully sacrifice themselves in this holy apostolate.

ELDER MULLAN, S. J.

RECOLLECTIONS OF MR. JOHN T. CRANE.

It may be asked why a sketch of the life of Mr. Crane is put before us at this date—so long after his departure from our midst. There are two answers. The first is given by the story itself; the second is this: a general wish, learned from casual remarks and explicit requests of his companions, urges that his virtues be somewhere recorded and that the memory of him be renewed amongst us. This, the year of his ordination to the priesthood, had God spared him, gives us the occasion. Pardon is asked for the details which appear in a history so brief. But be it remembered that a primary object is to recall some little incidents which, though of slight meaning to many, are rich sources of thought to those who lived with and knew the young Jesuit who won his way into the hearts of so many of his comrades.

Mr. John Thomas Crane was born in Scranton, Pa., on the 23rd of February, 1878, and received his early education at St. Thomas' School of that city. He made his first Communion and was confirmed at the age of nine years. Later he was employed in the South Steel Works as oiling boy, but at night attended school. His mother remarks that her son John showed quite a disposition for catechism and associated with only a

few companions. He was very bashful in the presence of young ladies, refusing to go to social gatherings, and to cure him of this a party was once held at his own home, but that evening John was not to be found.

The young man was bent on obtaining an education, but so far had no intention of becoming a priest. Having heard of the existence of Holy Cross College, and knowing only that it was a Catholic institution, he applied for admission, explaining certain conditions, which conditions however could not be complied with. Then happening to hear the mere name, 'St. Francis Xavier's College, New York,' he addressed to the president a note, the substance of which was that a young man of about eighteen would be willing to do any labor about the house, or possibly act as secretary, if in return he could get board and an education. Rather to his surprise he received a reply telling him to come to New York at once. Here then for a single year he attended a special class, did odd jobs about the house, took around the absentee book, and assisted the president in the office. He boarded with the ordinary workmen, and though in every way above them, showed no repugnance. In spite of his humble position, his schoolmates respected him and liked him, and to the workmen he was a constant object of admiration, and they took good care to use no improper language in his presence. Up to the end of the first term he still had no idea of becoming a priest, but then the light began to dawn. He asked a simple old Irish workman: "What do you think I ought to do?" The reply came instantly: "Oh, you ought to put on the cassock!" He consulted, and on the 13th of August, 1897, the feast of St. John Berchmans, he entered the Novitiate at Frederick, Maryland. The following year on the 24th of October, the feast of St. Raphael, he obtained permission to serve a Mass over in St. John's Church, and there, with becoming and customary secrecy, pronounced his devotional vows. His religious vows followed in due time, and after two years of juniorate he began philosophy at Woodstock, Md., where in his third year he defended theses in psychology at the Disputations. Toward the end of his course, signs of ill health began to be manifest. He was sent the next August to teach Chemistry at Loyola College, Baltimore, but a few weeks later retired to Holy Cross College, Worcester, to recuperate his strength. Here he steadily

failed for more than a year, came to Fordham, New York City on November 8th, 1905, and a month later died of consumption on the feast of the Immaculate Conception.

Says one of his companions: "He was everybody's ideal." And indeed it was a day of gifts for us when this young man entered the Society. Having begun life as a Jesuit on the feast of St. John Berchmans, he chose the 'Saint of the Rule Book' for his patron, and how closely he imitated his model every day of the eight years he spent in the Society, will appear as far as possible in the words of his companions, who without exception eagerly gave in writing or expressed verbally their impressions of Mr. Crane. Unfortunately his notes and letters have been lost or destroyed.

His companions assert with decision that his holiness was far above that of those even specially given to God. He read the life of Berchmans many times, and with all his strong endeavor to imitate his hero, he never became stiff, and never made his piety obnoxious, but the spirit within him seemed to influence every act of his will and every muscle of his body and gave us a manifest servant of God in the modest, humble, tripping figure that with placid countenance used to move about amongst us. He had a singularly correct instinct for doing the right thing, and novices sometimes said when in doubt: "Let us watch Brother Crane."

Until the year when his last illness began to weaken him, he nearly always knelt for the entire time of meditation. During that hour in the ascetory his chest was often seen to heave, and, totally unconscious of it, a sigh, audible however only to his nearest neighbors, would escape him. On one occasion when he kissed his crucifix, his face so lighted up that the expression of his countenance never left the mind of the junior next to him. At Mass he loved to dwell on the words of St. John Berchmans: "You look small, O Lord, but I believe you great." His position in chapel, so familiar to us, was an artifice to shut out distractions. Resting his elbows on the bench in front of him, he would raise his hands to his eyebrows and cover his eyes, but it could be noted that his hands did not serve as a support for the head. He visited the Blessed Sacrament before every single walk or game, and never forgot as a novice or junior to suggest the little spiritual Communion which it was customary to make as soon as the

spire of St. John's Church appeared when returning from the Frederick villa.

His attentive, lingering sign of the cross, his modesty of the eyes, give the reason why he never seemed to act from impulse. His recollection and self-control were wonderful, and no one remembers ever to have seen him angry. Many recall well the incident in the Woodstock refectory, when Mr. Crane, while reading the rules, sustained his voice when it should have been lowered at the end of the passage which reads: '. . . in the gravity of their gait and all their movements, without any sign of impatience or pride.' The reverend Prefect of Reading called out: "Repetas—'without any sign of impatience or pride.'" The prolonged, hearty laugh which followed would have told even a stranger of the extraordinary incongruity of this particular coincidence. And it is believed that his meekness was by no means a merely natural virtue; that he did violence to himself in the company of many who were rather assertive; yet such persons frequently believed Mr. Crane to be in sympathy with their views, i. e. provided there was no principle at stake. In a matter of right or wrong he would argue to the end, though gently always. His lack of self assertion did not come by any means from an apathy of mind or cloudiness of thought, for he had a sharp intellect and could see a long way into many questions, as anyone who ever discussed seriously with him matters of asceticism or study, will readily admit.

In general he made every effort to chime in with his companions, and his sibilant reply of "Yes, yes," in almost constant agreement, did not make him an uninteresting companion, for he was a good listener, and when occasion offered, a good talker. It was very hard to get him to express a preference, where the convenience of others might be concerned. "Shall we play tennis or handball?" "What time shall we go out for a walk?" And the answer almost invariably came: "I—I don't care; its all the same to me," the words gaining speed as he neared the end of his sentence. He probably never decided the route of a walk. Maybe this was a virtuous excess, but it was an outcome of an intense desire to practice at all times and in all places the 'agendo contra' which, though unostentatious, was well noted and it was this which made him always go with light, rapid steps to any special work, sweeping or

washing when volunteers were called for. For more than a year of his noviceship he sat bolt upright in his chair; never touching the back, until ordered by the Master of Novices to discontinue the practice. He never crossed his legs from his first to his last day in the Society. His eyes were usually cast down, but yet if occasion demanded he was ready with a bow or a smile. In the words of a Woodstock professor: "His modesty and piety shone in all his manners. He was not one of the saints afraid to look at you, shocked by anything and everything." During chapter in the noviceship, some one had remarked upon his excessive modesty as being prejudicial to his health. "Yes," responded the Master of Novices, "his head always down, and his hands always up in prayer, he reminds us of one of Murillo's angels!" This was a very pretty compliment, and we all saw it as such, but we very much doubted if it entered Mr. Crane's mind to take it as anything else than a reprehension. When he first met the Woodstock scholastics, several passed the remark that Mr. Crane looked as angelic as anyone they had ever seen.

As has been remarked he was always a welcome companion. He entered all games with a zest, was one of the most skilled in sports and played regularly on the Philosophers' best ball team. He could tactfully introduce a spiritual conversation, and in a most pleasing manner talk on the Blessed Virgin and the Saints of the Society. Only last year a striking remark was passed in a conversation carried on by four Theologians. The general topic was the sanctity of our First Fathers. After a while a scholastic remarked: "It must be a great thing to have lived with a real saint. How one's heart would probably burn to hear him talk. Do you know, this thought often brings me back to Mr. Crane. Why, when he would speak of God, the divine love just seemed to flow from him."

He was naturally bashful, but again pleasingly so. On one occasion it happend that he was senior in the garden at Frederick during the evening recreation. When the time came to call out "Last quarter, Deo Gratias," he did so, but was so abashed by the loud sound of his own voice that the last words died away unheard, replaced by a little laugh that circled up from all parts of the garden. Sometimes wags tried to shock him

by some very broad and doubtful statement, but it was universally acknowleged that he could appreciate such conditions at once and promptly turn the tables on the joker. He enjoyed a humorous story and his head would fall gently on one shoulder, then the other; and it is a pity that his little laugh of modesty cannot be recorded—it must perish with the archives of the ears that heard it.

None of us will forget a certain hour of class dealing with the 'appetitus humani,' when Mr. Crane's absorption in thought, his simplicity and tranquillity—not humor however—were manifested. The Professor's ire had been aroused, and he stormed in the good old way it was his privilege to storm. At the end of the tirade, Mr. Crane meekly asked: "Pater, quid est passio irascibilis?" And the bell rang. We all laughed; so did the Professor. We did not know which to admire more, the simplicity of the questioner or the humility of the Professor.

Mr. Crane's spiritual intention was renewed many times a day, and to the scholastic living beneath him it was known that he quietly put to use his kneeling bench every time he entered the room above. His mind was mostly on spiritual things and once when out walking, he suddenly, after a silence, remarked "wont it be wonderful when we are all together in heaven!"

His close introspection and devotion to study broke his health and after his third year of philosophy he was obliged to retire to Holy Cross to recuperate. Here he felt himself a burden and frequently asked to be allowed to teach some side branch, but when refused bore his disappointment with resignation. He asked to be sent to theology, but that too was found to be impossible. However he did his work by the edification he gave to the community and to the students. "That sick young Jesuit is certainly a saint," said one of the boys to a scholastic; and another remarked: "What a pity it is that such a man can't teach! He would be so well liked by his class." Once he travelled with the Holy Cross Prep Football Team and whilst seated in a restaurant, the waiter became flurried in serving the hungry boys, and forgot Mr. Crane. The prefect sat there patiently and amiably, and nobody noticed the omission until too late. The boys recounted admiringly the incident on their return home.

While the present account was in progress the question was often asked: "Do you remember any faults in Mr. Crane?" Most men remembered none. However the following, if faults they be, were at last laboriously found out. Some recalled that he spent several weeks in the classroom at Woodstock without being able to see the blackboard—he failed to let superiors know that he needed glasses. He kept his companions frequently waiting to start a game or walk on accont of his habit of making too long a visit to the chapel on those occasions. Duringthe long retreat, points followed the recitation of the beads in the afternoon, and Mr. Crane, unable to say his beads rapidly enough, sometimes brought his band late. Again, while under the burden of the sufferings in his last year on earth, he showed some slight signs of impatience on a few rare occasions. And these are the only faults that united efforts could uncover.

The time came in the good providence of God for this beloved young man to die. He returned from the doctor's one day in Worcester and was greeted by a scholastic, his close friend for many years: "Well, what's the good news?" Mr. Crane replied smilingly: "The doctor says there is no hope." "But you don't mind that, do you?" "Oh, no. I am getting now what I prayed for in the noviceship: that I might die before I lost my first fervor." This he had previously told another friend. At Woodstock he and a companion made an agreement to pray every day that they might be sent in time to the foreign missions. But God wished otherwise. His health continued to fail during his fifteen months at Holy Cross and he was sent to Fordham on November 8th, 1905. Here he struggled along for one month, edifying everybody. The infirmarian does not remember ever having done anything for him without having received a grateful and smiling "Thank you."

A detailed account of his death at Fordham was printed in the First Number of the WOODSTOCK LETTERS for 1907, and only a few incidents will be repeated here. During the first week of December, 1905, he received the last sacraments and was several times at the point of death. On one of these occasions, when we were expecting him to go, we said the litanies of the dving, and to the prayer in which occur the words: 'Receive, O Lord, the departing soul of Thy servant,' he, to our great surprise, answered "Amen." All the while we had been thinking of what St. John Berchmans, his

life's model, was doing for him; and in one of his conscious moments the writer leaned over and whispered twice: "St. John Berchmans, pray for us," and he brightened up peculiarly and repeated: "St. John Berchmans, pray for us." Being curious to know by experience whether holy men at the hour of death really forget their patron saints, I inquired the next day when he was fully conscious: "Had you thought of St. John yesterday before I whispered his name?" "No," and he seemed, disappointed. The previous afternoon we had visited him, and he greeted us cheerily with: "You haven't sent me off yet. My! I was surprised when I woke up this morning and saw the candles lighted and all of you around thinking I was going to die." "But you weren't afraid to die, John?" 'No-o-o" and he shook his head with gentle decision. His folks were delayed in coming, and he explained: "Of course it will take them a long while to dress and get ready, if they know they are coming to stay to see me dying. There is my little sister, she anyhow hasn't a black dress for the funeral." He kept constantly praying and suffered much, especially from thirst. He was nearly always refused water, and only replied to each refusal: "All right" and smiled and went off to sleep again. About this time he asked the attending priest to lift him out of bed. The priest kindly remonstrated, but finally held him for a moment in a standing position. Then he wished to lie down again. "Didn't I tell you," said the Father, "that you didn't want to get up?" "Oh!" he replied with a smile, "but didn't I tell you I did?" One of his superiors writes the following, seven years later. "One edifying incident stands out in my memory. When I was visiting him on the morning of December 7th he told me that he was surely going to die that day. I suggested that as the morrow would be the feast of the Immaculate Conception, it would be better to wait till then. After a moment's thought he answered: 'Yes, Father, I shall wait till tomorrow.' And our Lady seemed to have obtained for him this favor."

At one o'clock on the morning of the feast of the Immaculate Conception the final turn for the worse began. He grew weaker and his breathing became heavier and he could no longer relieve himself by coughing. At four o'clock the Father tried to give him Holy Communion but it was impossible. At five min-

utes before seven he suddenly gave two long gasps, and Mr. Crane began a new and happier life.

Those who knew him know our loss. Others do not. Everybody felt it very much, especially the scholastics. But isn't it cheering to bring home to ourselves the significance of his death on such a feast? Who that knew his faultless life would say that it was a coincidence? Who could say that, who knew his tenderness towards the Blessed Virgin and his devotion to St. John Berchmans, the Champion of the Immaculate Conception—to St. John Berchmans, on whose feast he entered the Society? On December the 7th., natural signs seemed to indicate that he had strength to linger on for two or three weeks, but the scholastics had all along talked as though it were a matter of fact that he would die on the feast of the Immaculate Conception. Rev. Father Rector, now Bishop Collins, S. J., of Jamaica, remarked that he would rather have had that young man die in our community today than to have received a gift of ten thousand dollars. "Poor, dear boy" wrote his master of Novices, "he wanted to do so much for God, and now all that he can do—but that is so much—is to die." "Digitus Dei est hic." "I long to be at so holy a bedside," wrote some companions. A few scholastics were talking it all over together, and one, with summary decision, remarked: "I think John Crane ought to be put in the Menology."

The students attended Mr. Crane's funeral and the family went away proud of their Jesuit son and brother.

The news of his death rapidly spread and caused much comment and admiration. A request came to Fordham from another province asking for details of the life of the young Jesuit, and it seems that some in Mr. Crane's native section of Pennsylvania got the idea that he was an extraordinary man. A year and a half after the death of Mr. Crane, a letter dated August 12, 1907, came to Fordham from a young man in Wilkes-Barre, Pa. It was addressed simply to the President of Fordham University. He knew no one at Fordham, nor had he known Mr. Crane. The letter in part ran as follows: 'Dear and Reverend Sir:—Enclosed you will find $1.00 which I beg you to use for the poor, the gift being in honor of John Crane, S. J. of Scranton who died at Fordham a year or two ago. I prayed to him under the name of "St. John of Scranton" and received a miraculous response, but two days of asking securing my favor. I had

firm faith in his saintliness and therefore asked his intercession with the Sacred Heart to secure for me a position. . . . . I heard of him through a fortunate meeting with my former teacher, Sister Veronica, of South Scranton . . . . . My prayers followed, and inside of two days I came to Wilkes-Barre where I made application and secured a position as proof-reader on the Record, being regularly at work three hours after visiting the Record Office. This dollar I promised to give should my prayers be answered, and thank God and my kind advocate, matters in general, for me, have taken a better turn. .. Humbly yours, J. A. B. . . . . ' The letter was answered and some pertinent inquiries made. The gentleman replied some months later and detailed some new advancements in life which he had received by his continuous prayers. On February 25, 1909, another letter arrived from the Street Commissioner's Office, Wilkes-Barre, Pa., the gentleman's own name being printed on the official letter head as the Street Commissioner himself. His advancement he again ascribed to the intercession of his patron. This gentleman at Christmas time, 1910, told a Jesuit Father that many persons in the neighborhood of Scranton had received favors through similar prayer.

A lady residing in New York City, a distant relative of Mr. Crane, having obtained a lock of his hair, writes in part, April 16, 1911, as follows: "Concerning my connection with the lock of Mr. Crane's hair, I have something important to say. Now I appreciate the nature of the data I am to give. Facts are wanted that tell their own story . . . . . I had been suffering with sciatica for over four years. The nervous affection became more acute with time, losing so much power of the limb that it was a great encumbrance, and altering my walk to such an extent as to leave me a laboring, limping, pounding cripple. There came a period in the life of this affliction, when I could change from a sitting to an erect posture only with unbearable pain and was obliged to spend my nights in prayer rather than sleep, for relief. It was when this attack was most violent that I rubbed the lock of Mr. Crane's hair over the useless limb. At once I rose to my full height and swung the limb in almost regular paces, locomoting without labor, pain or halt. This is an uncompromising fact which will stand the test of the severest criticism and yield not one particle to supposition or fiction of any kind. . . . . Yours sincerely, Mrs. J. H. . . . ."

Under date of August 29, 1911, in answer to further inquiries, we find the following: ". . . Numerous remedies and the use of cauteries advised by doctors—also treatment by an osteopath—failed to relieve me of the intense pain. But when I applied the relic, it left me almost immediatetly, and has never returned. Therefore I consider the sudden relief from pain indeed miraculous. While I am still obliged to use my cane when walking in the street, which lamness I claim was caused by the the use of the cauteries, I still have hope that my treasured relic will cure me of that also. . . . . Yours sincerely, Mrs. J. H. . . . ."

And here, without further comment, let the little story end.

H. I. Storck, S. J.

ST. XAVIER'S HIGH SCHOOL, BOMBAY, INDIA.

Dear and Reverend Father,
P. C.

It may perhaps interest the readers of the Woodstock Letters to hear something of the work the German Fathers carry on in Bombay.

The labors of our Fathers are naturally divided into two parts: college and parish work. I want to tell you to-day only of the former, as I myself have been employed in this for four years.

To understand the terms I must need make use of, let me preface my remarkes with the following observations. In India, the high schools are preparatory to the university. The Matriculation Examination, being its entrance examination, entitles the students to join one of the various colleges, which carry on the higher studies. The university, say of Bombay, is only a body of men chosen from among the educated and influential people of the Presidency to arrange and supervise the examinations, whilst the colleges must prepare the students for the yearly tests. Thus, at St. Xavier's High School we lead the boys up to the Matriculation Examination. If this ordeal is safely passed, the boys may join one of the colleges affiliated to the university. At the end of the following years they must present themselves for the Previous and Intermediate Examina-

tions. After two years more, they may sit for the B. A., and lastly, again after a two-years' course, for the M. A. degree.

Here in Bombay the Jesuits have two high schools, St. Xavier's, principally for the native population, and St. Mary's for the Europeans. The former is a day school, the latter a boarding school and an orphanage for European children. They have also a sprinkling of the native element. The orphanage for the native Christians is situated in Bandora, a place close to Bombay island. Besides these, two high schools, one in Karatchi and one in Poona, are under the German Fathers. As all these establishments are conducted on much the same lines, a short study of St. Xavier's will give an insight into the working of them all.

The lessons begin at 10.30. Rather late, some may say, to start one's daily task. But you must know that a considerable percentage of our pupils comes from a distance, that even by tram and train they need one hour to one hour and a half to reach the school. To start earlier would demand of the boys sacrifices which cannot be asked for, as in many families the principal meal is taken in the morning about nine o'clock. So we have to start at a rather advanced hour of the day.

From five different districts the boys have direct connection with the school. Five minutes off is a station of the Bombay, Baroda and Central India Railway, that brings us all the boys coming from places north of us, whilst in the opposite direction, again at a distance of some five minutes, the Great Indian Peninsular Railway brings us the boys from the south and east. I dare say there is no school in Bombay that can boast of a better locality. We are pretty close to the sea shore and far removed from smoky Bombay with its big chimneys, that day and night belch forth volumes of the blackest smoke. When at the outbreak of the plague the schools were inspected as to their sanitary conditions, St. Xavier's was declared to be one of the most healthy establishments in this city.

It was Bishop Steins who in 1867 secured a plot of ground, which at the time was valued at Rs 133,000, but was leased by Government for 999 years at a nominal rent of one rupee a year. He began to collect money, but was removed before the building was started. So Bishop Meurin carried it on, and therefore acquired the name of founder of the college. It was first intended to

have the plan made by a famous architect in Cologne, but eventually the design was worked out by Father Wagner S. J. under the direction of Bishop Meurin. The house as it stands now was completed in the year 1873. The Government allowed a public grant of Rs 61,000, and large sums were collected from the citizens of Bombay; the native clergy alone contributed some Rs 15,000.

The students are of various nationalities. Here is a Christian boy, more or less dressed like a European. A solar topi or some kind of tourist cap is an almost infallible sign that he is a Goan. Then follows a Hindoo with his characteristic dhoti, a large piece of linen, embroidered as richly as his parents' money bag will allow. His brown skin serves him as stockings, and he wears sandals, which no European could use for five minutes without feeling acute pain in his feet. The genuine Hindoo does not practically know what a hat is. His head remains always crowned by his typical little round cap of brown cloth, something like a toque. Here comes a group of boys with their shirts hanging out from below their coats—a wonderful sight for a new-comer. Their noses are well arched, like those of the Jewish type, and indeed they have something of the talents of that race. They call themselves Parsees, worshippers of fire. The history of Xerxes and Artaxerxes is their own, and even to-day they boast of having been once the rulers of Asia. Driven from their home by the Mohamedan flood, thousands of them looked for and found a refuge in places along the western coast of India, especially around Bombay. Here they prospered, multiplied, and became the wealthy traders of the East. They number still some 80,000, and are as active as ever. Exteriorly they are surely pious people. At the rising and setting of the sun you may see them in long rows along the sea shore adoring the sun.

It would take me to long to point out to you all the different types and characters; suffice it to say that among the 1400 boys that daily flock into our school rooms, there are Hindoos and Mohamedans, Parsees and Jews, Chinese and Japanese, and Catholic children. All castes and creeds, all shadings from the deep brown to the fairest white of some European boys can be studied.

We admit pagans to our schools. It is not because we can make them Christians. For as they grow older they are so much influenced by their parents and

relations, that all our endeavors are brought to naught. These marry them between the age of 15 to 17 years to a girl of their own choice. This always lessens any hope one might have of their conversion. Why then trouble ourselves much about them? First of all, to secure esteem for the Church.

Without our high schools and our college, we would have to listen to the time-worn accusation that the Catholic Church is an enemy to learning and knowledge. Now every one can see for himself how groundless such attacks are, so much so that the pagans themselves occasionally become our best defenders against our non-Catholic brethren. Then parents themselves want to have a place for their children in our schools. They prefer to send them to an institution where the authorities properly look after the moral welfare of their students. We get many a chance to instil into them some useful knowledge of natural religion, even if we cannot make them true children of God. It is therefore a real consolation to see how eagerly some of them drink in whatever you tell them on this head. Superiors remind us for this reason of our duty not to allow any child to leave us, before he has been taught how to elicit an act of perfect contrition. Our pagan citizens too substantially helped us to put up our present building. They are our warmest friends, and their children, coming from the better families are able to pay full fees, whilst for most of our Christians large reductions have to be made.

Five minutes walk from the High School is St. Xavier's College, which enjoys the benefit of a large play ground. What an advantage a fine play ground is for a school, you can gather from the fact that St. Xavier's College is very often the lucky winner of the shield Matches, and we of the High School can but glory in the fame of our brethren.

The college building itself was completed in 1891, when it had to serve the lower standards of the High School. In 1900 it received its nobler title, College, as the High School became too small for the throng of the Bombay youth. But soon even this new structure proved insufficient. In 1909, a hostel was added, and at present, 1911, a new wing, as large as the original one, is building. Its ground floor will be used for the physical cabinet, lecture hall, and laboratory. In the first story are the lecture rooms for the P. E. and I. E. students,

whilst the next two stories form a large and high hall, about two and a half times as spacious as that of the High School. When this is completed, by January 1912, we hope, another building must be erected for Chemistry.

About 550 students frequent the lectures at St. Xaver's college, and many more would have been admitted, had it not been for want of accomodations. This is the case with most of our schools. More than 200 had to be refused admission at the High School, and similar conditions prevail at the other educational establishments of Ours. If we had but men and money, we could easily attract a thousand boys more to our schools.

But our work is really blessed. If the public Matriculation Examination may be considered a test, then we are well up indeed. We are among the first not so much in actual numbers, as there are schools that have many more students than we have, but surely in percentage of boys passed. We have year by year an honorable number among the first 50 out of 3,000 to 4,000 students, that present themselves yearly for this examination. I give the results of the last 6 years:

	1905	'06	'07	'08	'09	'10
Presented	35	42	46	58	77	70
Passed	35	42	44	54	64	48
Our highest on the list	5th	4th	1st	3d	2d	4th
Among the first fifty	5	7	12	6	7	3

Last year's results, 1910, do not come up to the high standard of the preceding years. The reason for this is given by the Inspector of English teaching schools, who says in his report: "That the result shows a falling off against the previous years, is not due to any falling off in the efficiency of the school, but rather to an undue raising of Latin." Hence those schools that take no Latin but Sanscrit, Persian etc. instead, have a decided advantage over us.

We are a government aided school. Therefore every year an inspector examines the boys and assigns the grant. Now the yearly contribution for both High School and College is the highest possible. Again the ground on which our schools are standing is given us by Government; when we build, a substantial part of the cost is paid by Governmeut. These facts show bet-

ter than words can do whether Government appreciates our work or not. But if you like to hear what Government has to *say*, listen to what Sir James Furgusson, Governor of Bombay, had to say already in 1884.

" . . . The fame of this institution is not new, for it has for many years been ranked among the first of our educational institutions, and when the Lord Bishop (Bishop Meurin) came to Government and asked for an additional site to provide for the overflow of the pupils which these building could no longer contain, I can only say that there was only one feeling among the members of the Government, that no institution more fully deserved our support, and that we were justly bound to provide for its extension. It has gained the confidence of the public most deservedly by the excellent education provided in it, and I think it must have been a matter of great gratification for His Excellency the Papal Delegate on his arrival here to find that it occupied so high a position among the schools and colleges of Bombay. It certainly would not occupy such a position among so many powerful rivals, were it not for the excellence of the instruction here given. Of course, it is not for me to speak as to the devotion of those who conduct and manage it, but it goes without saying that, without their untiring devotion, it would never have gained the position it has reached. I can only wish, though I shall not be here to see it, that the additional school room to be erected will contribute greatly to the success of an institution so entirely admirable . . ."

A few weeks later the college had the privilege of having Lord Ripon, the Viceroy of India, within its walls. Before the assembled upper classes he dealt out praises, which were perhaps still more flattering than those just given.

That we have still the confidence of the Government, is clear from the words of Sir George Clarke, our present Governor. After having expressed his great satisfaction at the fact, that not the least thing had happened to mar the friendly feeling which has always reigned between masters and boys, and amongst the boys themselves, and that the "political" atmosphere of the school had remained unbrokenly serene, a fact, I may add, that gains in significance in view of the disturbed state of Bombay in those days of the riots of 1909, he continued: "I congratulate you, Father Martin, and your

staff upon the marked success the St. Xavier's High School has attained, and I may point out that its existence and that of the college is due to the disinterested labors of the Fathers who have left their own country and devoted themselves to the cause of education with the object of ministering to the needs of India . . ."

A. HOLT, S. J.

SPIRITUALIZED BODY TRAINING.

(Continued.)

BODY TRAINING IS NECESSARY FOR OUR WORK.

When we review the life work of a Jesuit and see how at every stage of his career, there is demanded of him a tremendous output of bodily energy, we can understand the anxiety of our Holy Father concerning the physical powers of his soldiers.

In the novitiate, spiritual ammunition is stored up by the novice, and he grows accustomed to his new method of life, a task, the strain of which will tell heavily on a body, whose powers at this period are often immature, unless it be built up and strengthened. In the Juniorate and Philosophate is added to this labor, that of garnering material ammunition for the fight ahead. And here, behind the sheltering walls of the training school, he must so train soul and body, that, when on the battle-field he will be in good fighting form.

Men are apt, rightly or wrongly, to be influenced by first impressions, and the body it is, with its powers, that produces these. An advocate may be learned and capable, but if he cannot speak, his learning and power cannot move men. Demosthenes was taught this by the jeers and laughter that drowned his effort, when with an untrained weak body he essayed to speak to the critical public of Athens.

So, too, when the young Jesuit appears for the first time in the class room. "What is he like?" is the question, and thirty or more critical judges, sitting in conclave, watching every movement, noting every trick and mannerism, will answer it and pronounce judgment,—outside. He may be able to translate all the odes of Horace, to beat old Homer himself at Greek, to juggle with differential calculus,—it matters not. If he come in, nervous and hesitating, and not sure of

himself, the small boy will rub his hands with glee,—and commence to educate him.

Here it is that body training tells. An untrained body is the primary cause of bashful nervousness. There is a lack of control over the muscles, and the result is painfully evident. The soul may be strong and determined, but the body will not obey; it may be as brave as a lion, but, handicapped by physical weakness, it must fight for recognition. True, the strong soul will conquer in the end, but only after a struggle, that would have been unneeded, had it been set in a body so trained, as to be able to control all external signs of emotion. The boy is a little animal in great measure and is moved by what he sees. If the external man impresses him, it will be comparatively easy then, to reach his heart. And this, certainly, is worth while, for we dig straight in on a mine of gold. It is a glorious and effective work, if well done, for all other soul-savers are but occupied in patching up teacher's failures.

Therefore it is the duty of the Novice, Junior and Philosopher to finish his course, prepared and well prepared in both body and mind for his work. First of all, the physical labor only, that is involved in the controlling of a class, makes it hard, wearing work. Many of the pupils have to be conquered and guided aright, and have no wish for such training. Under his care the teacher finds the stupid boy, the fiery boy, the sulky boy, the everlastingly lazy boy,—all requiring different treatment to develop them into good men. For this work the master must have himself well in hand, for if nerves show, and with aching head and tired muscles he becomes irritable, boys are harsh critics, and they find not a model in him.

Superadded to controlling power comes education, with its round of examinations, its themes by the score for correction, its preparation of lessons for next day, its schemes for obtaining the best work possible. If a man be physically fagged, this cannot be well done, for bodily tiredness clogs and tires the brain. A tired man cannot set a lively pace to a class, and a class always follows the pace of its teacher.

This strain lasts during from five to seven years, and if the body breaks down under the incessant toil, another, one perhaps already heavily laden, must step forward and carry on the work, and he of the crippled body must rest,—like a soldier who, with blistered feet,

has fallen out on the march, and must lie by the roadside while his comrades stride by.

College work ended, Theology, the Queen of the Sciences, claims his attention, and back to the benches he goes again, for four solid—very solid—years of heavy mental strain. Here again a weak body will be a continual hindrance to study.

Theology over, he again steps into the arena, be it the class room or the pulpit, lecture hall or confessional, ready to save souls. Again comes the call on the physical energy of the laborer. Take, for example, the work of preaching. Can we compare the working power of a tired broken man, who drags himself wearily into the pulpit, with that possessed by one of vigorous personality, electric with energy and magnetic force? Certainly not, and the history of oratory proves this to be true. [We speak of the ordinary providence of God and our necessary cooperation, and never of saintly souls who with ill health, are mighty forces for Christ. As we said in the beginning these are a law to themselves]. The orator needs a strong body because his calling is one that makes such demands on nerve force and vital energy. Look at Webster in America, "a steam engine in breeches" Sydney Smith called him; O'Connell in Ireland; Gladstone, Burke, Fox, in England, all were men with a superabundance of energy. And if to the exhausting work of preaching be added that of the confessional with its mental strain, no weak body could bear up under the burden. Look at the life of one of our missioners. His day's work begins at 5 A. M. and finishes at 10 P. M. He preaches two or three times a day and sits, motionless, in the narrow darkness of the confessional for eight, nine, or ten hours. Think of the amount of energy and nerve force spent in the labor of such a day; multiply it by fourteen and you have the amount expended on a mission of a fortnight. Look for the missioner on the day after the close of the mission, and you will find him, probably one hundred miles away, preaching with undiminished vigor the doctrines of his Master.

Or—enter the class-room! There is nothing in the atmosphere to attract the attention of a worldling,—yet it is within these four walls that the great battle of modern times is being waged. There is nothing very heroic or striking, externally, in the quiet figure clad in black, that rules in this little kingdom,—yet against

him is directed the might of nations. And the reason is not far to seek. You are standing in the workshop whence issue the men of the future and the teacher it is who fashions them.

He takes the raw material and works steadily at it, moment by moment, shaping and moulding until under his patient hands it takes form. And this is slow, hard, wearing work. It means years of indefatigable labor, and often with no apparent good result.

The missioner has arduous work, but it has its immediate consolations, He takes the soul, leads it to the feet of God, and leaves it there, inexpressibly happy and grateful; he sees daily the visible manifestation of God's grace and love for men, and his work is directly spiritual. Besides, he has constant change of scene, which, from a natural point of view, helps to relaxation of mind and prevents monotony. The teacher, on the other hand, has no such aids but must pace the one circle throughout the year; must speak for four or five hours daily to an audience that is often unwilling, and on subjects that are only indirectly spiritual. He must spend himself pointing out the right path to the wayward and thoughtless, content if his work in many cases, fructify only when the light of the lantern of Death shines in upon the soul and enlightens it.

There he stands at his post, a heroic figure, content to wait until he meets Christ, for a full recognition of his splendid self-sacrifice,—for he stands on guard against the forces of evil, who to-day more than ever before, strive with might and main to grasp the young soul and hold it for their own.

And thus do all, missioner and teacher, fight on, year in and year out, working at high pressure always,—human locomotives, as tireless and tenacious, as though their splendid souls were working in bodies of rubber and steel, instead of ordinary human flesh and blood. They are our models and if we wish to imitate them, we must build up bodily strength such as they possess, and then, in city or in wilderness, in confessional or in classroom, nerves will never take command and every soul will be received as it should be, by the representative of Him who is the fount of kindness.

Right through our work there is a call, and a heavy call on our bodily strength and we must look to this from the very beginning. It is in our early days that the seeds of good or evil are sown, and often they are

long in fructifying. Nature will endure a tremendous strain before she breaks down—our body is such a superb machine,—but when it does break it is equally long in mending. Students forget their bodies and find, often before middle age, that the neglected mechanism refuses to work, and they have to try and repair the half-built body. They realize the truth of the saying "learning in a broken body is like a sword without a handle or artillery without a gun-carriage." The field may be white with the harvest, but if the laborer be too weak to wield the sickle, that harvest will never be gathered.

A soldier's heart beats high at the thought of the honor of his regiment; his pulse quickens at the sight of its colors. He will spend years of training to make himself worthy to march and do battle beneath the shade of his country's flag, and count them well spent even though he fall lifeless in the first encounter. What of the Honor of our Regiment? Let our enthusiastic love for our colors,—the blood-red banner of our Brother, and Captain and King, the Sacred Heart, impel us to get fit, and keep fit, body and soul, so as to be able to march valiantly behind it, and if He call, to sacrifice ourselves fully and unhesitatingly.

BODY TRAINING SUITABLE FOR OURS.

Many when they hear of Body training, conjure up visions of club-swinging, boxing, and strange contortions of body on the bars and ropes of a gymnasium. They recall memories of strong men, posing in striking attitudes, with huge muscles bunched into prominence, and dismiss the matter from mind as one of no interest to them. This is because they have erroneous ideas of the subject. As well might a man, advised by his physician to take horse riding for liver-awakening, object, because he does not approve of horse racing. For us, there is no emulation of strong men, no building of massive muscles. Such action would be a hindrance and not a help. There is no question of athleticism for us. The world to-day is mad in its pursuit of body-strength, its sports, its games, its records. Proficiency in bodily exercises has become a profession in life, just as in pagan times.

We have a different end in view. We do not propose to cultivate the body for its own sake, but to make

it a pliant, durable instrument of the soul, one that is willing and able to carry out all its commands, be these ever so arduous or difficult. It is not a question of exercise for love of exercise, but as a means to an end. Just as, for instance, a Jesuit sometimes joins in the games, and plays them as well as he can, to train boys and get a grip on them, and thus mould characters that, otherwise, he would not have been able to influence.

It is not so much *external* muscular strength that we aim at getting, though a reasonable amount is necessary, as organic and internal muscular strength. A man may have the arm of a blacksmith and the leg of a professional runner, and yet be the owner of a chest so narrow and weak as to be unable to permit of healthy heart and lung action. It is the latter good and not the former that a Jesuit requires. It is not the number of inches between his head and his heels that makes for work, but the possession of good organs. Bismarck was huge, but "his little excellency" Windthorst, fought him and frightened him and beat him. Ignatius, Xavier, Cæsar, Napoleon, Gladstone were all men of only medium height. Whether a man weighs one hundred and twenty pounds or two hundred pounds is of no moment, provided that every pound is a working pound and not accumulated waste. A soul that God intends to dwell in a one hundred and twenty pound body, though, is going to be impeded in action, if it finds itself clothed and cumbered with one weighing nearly two hundred pounds.

The training must aim first at developing the body and its organs, and secondly at keeping them in a healthy condition when developed. Where development is needed, steady work at muscle building must be done. A hollow chest does not, necessarily, indicate holiness, nor a bent head always mean recollection. In the one you have a cramped heart and lungs, that have no room for expansion, in the other a voice-box bent and twisted and in no condition for strong speech. The chest must be built up and kept in position by shoulder, back and rib muscles, thus a roomy thorax and allowing full play for lung development and heart action,—so essential in a teacher and preacher. The throat must be strengthened by special exercise that will give vigor and tone to the vocal organs and remove all fear of speaker's sore throat, a malady arising sometimes

from misuse, but more often from a flaccid set of muscles that cannot bear the strain put upon them. If the stomach, the centre whence radiates energy, and the digestive organs be out of order our training must be turned towards them, and so with other parts of the body.

The second aim of our training, namely, the keeping of the body in a healthy condition, is more difficult than the former. One will find that with the increase of years comes a tendency to increase of weight, and that this increase decreases our power of active work somewhat. A common experience, when this condition of body is noticed, is for a man to determine to take exercise and remedy it. He buys a pair of clubs or dumb bells, brandishes them long and energetically, takes long walks, and finds, to his astonishment, that he has gained everything and lost nothing; he has gained muscle, where unneeded, and appetite, and as the scales point out, weight, the one thing that he desired to lose. He generally steps off the scales disheartened, gives his apparatus away, and accepts his increased profundity as inevitable,—and natural.

He was working on a wrong plan. His efforts affected his arm, leg, and shoulder muscles, parts that were already developed, and did not affect the muscles that were the cause of his trouble, namely, the abdominal and rib muscles. In most men these are flaccid because never used, and cannot keep the contained organs in a healthy state and natural position.

The appended exercises are intended especially to strengthen these muscles of the trunk—muscles that play so important a part in the vital functions—and also the internal muscles that hold the organs in place, while at the same time the exercise stimulates and tones up the organs themselves. Exercise causes muscle to become strong and healthy, invigorates the nerves, and sets the blood circulating vigorously, for every time a muscle contracts, the flow of blood through it is increased. Healthy life means movement, and nature has given that instinct to all living things, setting the colt galloping over the grass and the inverted small boy turning handsprings on the pavement.

BODY TRAINING AND ITS EFFECTS.

The effects of good health, resultant from training, are far reaching for one of Ours. It brings sunshine into life, and you spring out of bed each morning,

vibrating with energy, and thanking God that you have the chance of doing another full day's work for Him. Things that, when we were unwell, seemed hard, become easy; difficulties disappear, more work is possible and sickness is averted.

Desolation, which often is only another word for dyspepsia, becomes a thing of the past, "blues" vanish, and you look out upon the world and see that it is good. Wrinkles disappear and temper straightens out. Bad temper is the flash of a selfish soul, but quick temper is often the outburst of an untrained body refusing obedience to an oft times sterling soul within, and as such, ceases, when the soul obtains command.

Nerves cease to exist, for strong nerves and strong muscles go together, and you will be more charitable. For if a brother with his nerves all quivering attack you, you can, to use a riding term, "sit tight," and make allowances for him, a very necessary thing in our life. We have to live twenty-four hours of each day together; and naturally, nerves sometimes get tightly strung. Always keep this fact in mind, when tempted to contrast the tempers of some of Ours with the equable front of worldlings whom we may meet for a few moments once or twice in the course of a month.

A healthy capable worker in a college is simply invaluable,—a reliable man, always ready for any emergency. He is a human locomotive, with the safety valve lifting, and every ounce of energy at work. Of course, he is always happy,—why should he not be? He is walking with the hand of God Almighty on his shoulder from dawn till dark, as he spends himself giving to Him the best that is in him. He does not go around seeking consolation when in a difficulty, nor act as a wet blanket at recreation, but can always look for, and find a bright side of things,—even though he look to the far side of the grave for it. Always satisfied, always willing, he makes others happy with the sunshine that comes from a full knowledge of his vocation.

Good health helps us to be patient and silent, under insult and wrong, when this makes for duty better done. The souls for whom we labor are often unreasonable, often ungrateful, often crooked, but the trained worker never hesitates. Strong and self-contained he moves serenely on: no display of temper mars his work; no hasty word is uttered, however great the provocation. Like Xavier, calmly wiping his face, when spat

upon in the Japanese street, or that Little Sister of the Poor, who, struck across the face when begging food for her old people, calmly answered, "that is for myself, and I deserve it, please now give me something for Christ's poor," such a worker sees only souls here below, and Christ above, waiting for them.

A healthy body will keep the mind broad and even; it has no place for brooding suspicion to lurk; it will help the soul to take a wide view of life and prevent that narrowness of thought, so fatal to work, to which our life of continual introspection tends. It is like a musical instrument on which the soul is the performer. If the instrument be out of tune no amount of skill on the part of the player will produce harmony. Nay, the more he strives, the greater the dissonance, harassing both to himself and to his listeners; but, let the chords be attuned and instantly a glorious wealth of melody is evoked, that entrances all who hear it. And, as by the perfect musical instrument, the soul of the musician speaks straight to the souls of his auditors, with never a thought on the part of either, of the material instrument,—so in the perfect man, soul speaks to soul, and no thought of the body—the material medium of communication—comes between.

Two years ago, a traveller on a Chinese River boat, saw two men dressed as Chinese, seated in the blazing sun among the poorer passengers. Noting their European cast of features, he made inquiries and found that these men, travelling like coolies, carrying a package of rice, their food, like any other coolies, were Europeans and priests and he wondered how it was that they could live amid such hardships.

Those men were Jesuits.

All of us can remember the mad rush for gold to the Klondyke. This valley is out on the northern edge of the world. Nature has pushed her ice barriers far to the south of it and fringed them for leagues with impenetrable forest, and towering mountain, and treacherous river, as though to guard her treasure. Man, lured by the golden gleam, essayed to break through. In tens of thousands, they plunged into the unknown wilderness, pushing in frenzied haste through forest and canon and river. By thousands they fell and died, and but a remnant crept out on to the deadly Yukon plain, every step on which was a fight for life.

Some of the first of these hardy adventurers were making their way across the frozen Alaskan waste,

when they saw ahead something moving, that stood out black against the blinding white of the snow. Stumbling through snow-drifts, waist-deep in ice-hollows, jumping treacherous crevasses, they pushed on, and the dark spot gradually took shape. It was a loaded dog-sledge, and in front hauling laboriously were a man and a dog. He was alone, and they stared in wonder at him, as if to ask what manner of man was this, so contentedly travelling in this land of dreadful silence,—a land that seemed to be the tomb of all living things that ventured into it. He gave them a cheery greeting as they passed by, stopping not, for here the race was to the swift and strong, and wished them good fortune. Their guide knew him, and they learned with astonishment that 'twas not love of gold that had made him risk his life on that frozen tundra. That gray haired man with the kindly face, buffeted by the icy wind that cut like a whip-lash, and bent low under the sled rope, was the best known man on the Klondyke. His sledge was loaded with medicine and food for poor sick miners, "his boys," as he called them, whom he kindly cared for in a hospital that, with his own hands, he had helped to build, in the town in the valley of gold. They saw him next day, as he came down the street, still harnessed to the sledge; they saw the crowds that rushed from the canvas buildings on either side and pressed forward to shake his hand, and laughingly took the sledge from him, and swung along the street, filling it from side to side, to where at the far end stood his hospital; they saw him enter, and when they heard the shout of joy that burst forth from the inmates, at the sight of the only man that stood between them and death, tears sprang to their eyes, and they too pressed forward to change a word with and press the hand of a hero. Too soon there came a day when the axe and the sledge rope fell from the once strong hands, and he lay, dead, among the boys whom he loved. They buried him in the frozen earth, between his hospital and his church.

That man was a Jesuit.

Such are the men who to-day are on the fighting line of our regiment, and, thanks to God, their name is legion. Let us raise our hand in homage to these heroes. To-morrow, we shall have to take our place in the same line, therefore,—*get ready.*

BODY TRAINING AND MORTIFICATION.

The very practice in itself is a great mortification. It requires strong force of character to enable one day after day through the years, without intermission, to persevere in keeping the recalcitrant body in order. The deep breathing day by day, to gain lung power for preaching; the building up of throat and chest and resonant voice; the training of strong and obedient muscle, so necessary to us always,—means hard unremitting toil,—toil that will not be continued unless we be animated by a strong love of our vocation. To work an aching head, or tired limbs, when every fibre of the body is crying for rest; to steadily pull at obstinate muscles for a quarter of an hour daily, intent on keeping "our health and strength for the service of God" as St. Ignatius writes, means going squarely against our natural tendencies, and thus steady determination of the will, certainly makes toward solid virtue.

Added to this is that other part of Body training, the regulating of our food. This gives us a field of penance that we are ever walking in, for it stretches before us to the grave.

Body training does not mean body pampering. Just as athletes, in preparing for a contest will deny themselves many things, for a short period, to get as fit as possible, so we athletes of Christ shall have to deny ourselves many things, not for a short period, but throughout our lives, to make ourselves better able to fight for Him. This means virtue of no mean order.

On the contrary, he who trains his body for any other reason, is like a skilled worker, who, possessing a fine set of the instruments of his trade, spends his days sitting at home and polishing them, taking a childish delight in keeping them free from dust, arranging and rearranging them, instead of wearing them out and if need be, destroying them, by use.

Not thus did the mighty soul of Xavier act. It set its body facing deadly perils by sea and by land; forced it through the blistering heat of India, into the fever jungles of Eastern Asia, wore it out with superhuman labors by day and by night, and finally threw it on the beach at Sancian, and left it there.

Keeping my body in order means the avoidance of all that will impede my work for God,—the "tantum quantum" of the Exercises, where St. Ignatius, speaking of the use of creatures, and of these our body is for us a

principal one, says "whence it follows that man must make use of these in so far as they help him to attain his end, and withdraw himself from them in so far as they hinder him from it."

Food! just what is good for me. Sleep! enough to keep the fighting machine in order. Exercise! sufficient to keep my faculties clear and bright. Everything comes under review and is weighed in the balance of Christ. "Is that an impediment to my work?" asks the earnest follower of Ignatius, and on being convinced that it is so, instantly responds, "out it must go. I'm a soldier, maybe only one of the rank and file, but I'll be a fighter, every inch of me." That's the spirit that is wanted, and that's the spirit that will win.

"Troublesome," you say, "and rather extraordinary," yes, it is troublesome and it is rather extraordinary, but we are extraordinary men; if we are not, we ought to be. There's a hot hard fight ahead of us and we must be as perfect as possible. The more perfect each one is, the more efficient is he for the work of Christ, and a perfect man for our work is one who is perfect in soul and body.

This means a daily immolation of self. For example,—a man comes out of the class-room or confessional, dull and weary, his head aching and his whole being tired. It is easier for him to drag himself to his room and lie on his bed, than to go out, and by a swinging four or five mile walk, work out of his system the blood-clogging poison placed there by the vitiated air that he has been breathing for hours. Yet, if he follow the former course, he will remain heavy and tired as before, and probably have a sleepless night, while in the second case he will rejuvenate the whole body, coming home with oxygenated blood, feeling fresh and vigorous, and ready for more work. Again, appetite may clamor and demand gratification, but restraint must be put upon it. The will must always rule it, and decide whether the cry be one of habit or of necessity and act accordingly. We are creatures of habit, and a body, accustomed to a large amount of food during years when growth and exercise on the college fields required it, will clamor for a continuance of it, even though the necessity has ceased. This conquering and ruling of the appetites continued daily, affects the character, and makes for that perfect obedience of body, which renders it a plastic instrument for the soul and an aid to the acquirement of virtue.

With a body thus strengthened one can bear more mortification, physically and mentally, than before. The trained man is more sure of himself in an emergency, knowing just what he can do, and this makes for stability of character. The soul can spur such a body on, to undertake and to do works that, were it weaker, would be impossible. Greater penance can be undergone, and with safety, because with the self-knowledge that the training gives, each knows the limits of his powers, and a penance that would injure an untrained body, is borne laughingly by a trained one.

(*To be continued.*)

THE JESUIT FARMS IN MARYLAND.

Facts and Anecdotes.

THE NEGRO SLAVES.

In this article I will tell about the 'Jesuit Negroes' in Maryland. They were slaves, but were called servants, and they had some standing in the community, because they were the 'the priests' niggers,' and every black man in the neighborhood just longed to be one of them. Old Aunt Louisa, the last of our servants, was proud of having belonged to the Jesuits. She told me that her family came direct from Afric's sunny land to Inig's sandy strand. A gift of Lord Baltimore, to Father White of yore, her ancestors were always loyal to the Fathers, and her son, Our Villa "Bob," was just as faithful as the old ones had been. When that cruel Father, Aunt Louisa scarce could utter his name, sold all our servants to Louisiana in the year thirty-eight, she and her mother ran off into the woods and hid there until the brig had sailed away, then they came back to their quarter, and Father Carbery received them with open arms, he was so glad they had escaped. Her family was a privileged one in as much as the men folk were the Fathers' boys and the women, their cooks and domestics. The Fathers' boys were generally the stable boys and coach drivers, who enjoyed some authority about the stable and the horses; moreover, they had their quarters near the stable, and whenever any tips or extras were given they were right there to receive them.

A quarter was a little hut for a negro family, made of logs hewn in the woods, and notched at the

ends so that the cross logs would fit in and hold together; the interstices were plastered with clay to keep the cold out and the heat in. These huts were one-story high with a garret under the slant roof; on the ground floor there was one room with a door in the front, a hearth on one side, and a small window on the other; the garret had a small window under the gable over the one on the ground floor; the chimney was built up against the other gable end of the house, on the outside, very wide and strong, so that when the house went up in a blaze, the chimney, at least, remained. The upper apartment was for the children who were able to climb the ladder; the room underneath was the kitchen, dining-room, parlor and sitting-room for all and the bed-room for the older people; sometimes the bed-room was separated by a partition. A bachelor's quarter was just large enough to hold him, say eight by ten, and a little larger when two or three of them were housed together; a family quarter was the whole length of the log, fourteen or sixteen by twelve, and when two such quarters were built together, like our apartment houses, it was called a Double Quarter.

Generally the Master provided no bedding except a blanket and an old straw sack, which was placed on two or three planks laid across some old wooden horses. Among the poorer negroes to this day the bed consists of a blanket covering the planks. Such a bed is said to harden the bones and the muscles, to strengthen the sinews and give rest to the weary limbs. The men and boys, I was told, eschewed sleeping on horses, and preferred the level floor; in a semi-circle they lay around the hearth with the feet towards the fire, mindful of the proverb 'to keep the feet warm,' but forgetful of the second member of the old saw, they kept the head warm too, by wrapping it in the blanket, and thus they slept in peace. In summer there was no need of a fire to keep the feet warm, and so they slept in a semi-circle around the door, their heads, however, still wrapped up in the blanket, not indeed to keep the head warm but to baffle the mosquitos, for every one is aware that these little pests cannot bore through woolen goods into the scalp, and it is left unscathed.

Some might think it harsh treatment to make the poor negroes sleep on the floor, yet, it is not hard to sleep thus, for custom softens things. Some of our own

Fathers often enough had to sleep on the ground on their missionary journeys, as is related of Father Schneider, and in more recent times of Father Bally at Goshenhoppen, and yet they slept well; and there was a holy brother with Father Bally who used to sleep on a bare plank with a chain around his waist, so that at his death it was really imbedded in his flesh. However, though our negroes slept on the floor, they must have done it out of mere custom, both to keep warm in winter by lying together near the fire, and cool in summer near the door, for in the account books of Newtown, Father Matthews, in 1787, had three beds made, four bolsters, three pillows, seventy-eight sheets and twelve pillow cases in one order; the two Fathers there certainly did not need seventy-eight sheets for themselves, but for their servants. In 1743, Father Gerrard at St. Inigos had eighty yards of coarse linen sheeting in his store; that too was, no doubt, for his negroes. Throughout the old books one meets with ticks, sheets, etc., being made, but, of course, not so regularly nor so abundantly as shoes, stockings, breeches and the like.

It is wonderful how many people could be hived in in a Quarter, for very often the family grew rather rapidly, and the rooms did not increase, and then it was likely that the men and boys had to bunk on the floor. One would naturally expect to find such Quarters dirty, but on the contrary he would be surprised at the simple neatness and plain tidiness of some of these small huts; for being regularly white-washed on the outside they presented a nice appearance to the eye, and being also white-washed on the inside and regularly swept out, and moreover, garnished with some holy prints, they commended the industry of the black house-wife; and indeed some of the old mammies did keep things clean.

Most of the Quarters were situated on the plantation. Thus at St. Inigos they were on the farms, still called the Quarter-farm, between the residence and the church, and on the Church Creek farm, where there still stands a log house. At Newtown they were built along the road in the bottom of the Neck; two of them remain, somewhat modernised; at Cedar Point Neck they were on the Wind-Mill farm; at St. Thomas' there seems to have been a whole village of huts, perhaps a hundred of them, as an old Negro told me, though I verily believe that his imagination made his mind swerve from the truth,

thanks to a little tippling, for he meant only a great many. They were built near the residence, some along the Hamilton lot, others opposite along the road, and others again near the farm house, called Riverview; here a bachelor's quarter has been turned into a chicken house, and a full quarter is inhabited by an old negro, who rents the old ramshackle to the account of charity. At White Marsh the quarters stood at the bottom of the hill near the old mill, and on top of the hill between the residence and the spring, and some more stood near the spring on the farm called New Design, but formerly known as Jacob's Hope, and some more on the farm across the Patuxent, called Fingall. Last autumn an old negro, George Brown is his name, asked permission to build a cabin in the woods for himself and old Sarah, in order to end their days where they began them some seventy-five years ago, on Cedar Point Neck; for here he was born, here he served as the slave of a tenant called Savage, hence he went to fight for the Union, here he returned with a pension, here he rented a farm as a free man, and here he wants to die in his own quarter. He built a neat little log house near our Negro school, and, no doubt, his old lady will make it a tidy little log house for them to die in. After their happy demise the Society of Jesus will be the sole heir to it. Some years ago another old negro, John Queen, who also was born on the Neck, asked for a similar permission, but as his motive was not sentimental enough. It was refused. He was sixty-eight years of age, and though such an old boy he could not get along with his father. Upon my advising the old man to give his son a good licking for trying to run away, he consented to remain with his father till his death.

The negoes like the Jews had no family names; they were called either after the names that occur in the Old Testament, like Abraham, Isaac, Jacob, etc., or after the Saints, like John, Richard, Ignatius, and the like; these names were then abbreviated into Abe, Ike, Jake, Jack, Dick, Nace, and when they had sons, these by way of endearment were called, Abie, Ikie, Jakey, Jacky, Dicky and Nacy, or young Abraham, or Abraham junior, and so on. Father Gerrard in his rent book of 1734, began to introduce family names, and thus he had Ben St. Inigo, Sam Inigo, Jenny St. Inigo; but the custom of saying St. Inigo's Ben, or Ben of St. Inigo's, became more general as being more euphonious.

When our people bought a servant from another master, they called him by his former master's name; thus there was a Tom Duck at Bohemia, a Regis Gough at St. Inigos, a Biby Plowden at Newtown, a Pat. Hawkins at St. Thomas', and a whole family of Isaacs at White Marsh, the Isaacs, no doubt, came to us when Father Lewis bought Richard Isaac's part of Jacob's Hope, and incorporated it into the White Marsh estate. In the baptismal registries the names were recorded in this fashion;—at St. Thomas', Father Neale wrote in his book, 1828, May 27. Was baptised and christened John Francis, the son of Clem and Matilda (the property of St. Thomas' Manor) Godmother, Anny." Again, —"Oct. 11. Was baptised Sarah, born of George and Catharine, slaves of St. Thomas' Manor. Godmother, Harriet." "1829, Nov. 12. Was baptised, Milly, 5 weeks old, daughter of Domnicka, belonging to the Manor, and Joseph, belonging to Mrs. Ed. Hamilton; Godmother, Teresa, belonging to the Manor."—Father Walton recorded his baptisms in Latin, and instead of saying, "belonging to," simply put down the Superior's name, thus: "1766, Dec. 5, Baptizavi infantem nigro-album, R. Pat. Ashby;" and when he was Superior of St. Inigos, he wrote down his own name: "1787, Baptizavi nigram R. J. Walton, nomen ejus Elizabeth, patrini nigri;" "1794, Baptizavi nigrum meum Moysen, parentes, Clemens non meus, et Martha quæ mea est, Martrina, nigra mea, Dorothea." Father Jenkins wrote down the baptisms this way: "Dec. 1, 1799, I baptised Alexius, negro of Rev. Molyneux; Patrini, Harry & Becky, of Newtown." Father John Lewis, Superior at Bohemia, put this on record: "1755, Nov. 9. Negro woman, Nanny, had a boy, who was christened John on Nov. 11." "1760 Nanny's child was christened Robert by Rev. Mr. Harding." Father Robert Harding had come down on a visit from Philadelphia, and to honor him the little boy was called Robert. Whenever the people wish to compliment a Father in the counties they have their children called after his full name, which, though it tickles vanity, sounds bad, especially in the case of negroes who are sent to the reformatory or locked up in the jail. Last Christmas a Parent told me he had just visited his son, Richley, in the lock-up.

For marriages between slaves, permission had to be obtained from their respective masters, of which the

following may serve as examples: "1829, July 18. Was married Henry to Christina, with leave from their masters.—Henry belonging to Mr. Boswell, and Christina to St. Thomas' Manor. Witness, Henry belonging to St. Thomas'" "Revd. Mr. Combs, we have agreed for Richard to get married to Nancy, belonging to Miss Mary Neale. Yours Respectfully, Henry Penn."

Marriage permissions were necessary to safeguard the rights of the Master, especially when one of the servants belonged to a different estate, against disreputable characters mingling with his own servants and thus spoiling them; moreover, a conscientious Master would always be placed at a disadvantage in regard to a less scrupulous one, as the following case will show. In 1826, Father Francis Neale was the Superior at St. Thomas', and he wrote: "This farm will lose its best hand at labor: his wife belongs to another man and he is going to sell her. I can't buy the wife and three children, he demands too much, $500, and he will not buy my man." The same Father Neale had a great deal of trouble and anxiety concerning his negroes at St. Inigos in 1814, when he was the Procurator. There was a certain Father at the residence—the parish priest—who indeed had nothing to do with the plantation, and therefore, perhaps, disturbed the temporal concerns all the more by insisting on spirituals. He must have been well versed in theology, for he was known as the '*theologian*,' and besides he was also called the '*baron*' and the '*snake-charmer*.' Now this Father who had formed his opinion upon mere reports concerning some matrimonial undertakings on the farm, refused absolution to the Procurator when he came to confession because he did not manage the nuptial affairs according to his theology. Father Neale gives three cases which caused the trouble. 1°) An old man, by the name of Enoch, asked permission to marry a woman on the opposite side of the St. Mary's River. My answer was that I had no objection provided the woman could live with him on this side of the river. I did my best to purchase the woman either by exchange or otherwise. Her mistress would by no means consent, and her master informed me that he had forbid Enoch to put his foot in his house." 2°) "An old negro man, called Charles, got, by some wicked means, engaged to an old noted strumpet, mother of fourteen children, who had never been married. She being free expected a liveli-

hood from Charles with all her spurious offspring. With what conscience could I bring such a burden upon our family? or expose Charles to such dangers"? 3") "One of our slave girls, called Nelly, expressed a desire of marrying Harry, a man belonging to the opposite side of the river. Brother Mobberly, then living here, as well as the Overseer, begged of me not to permit this Harry, of a scandalous character, to visit and, much less, settle in our family. I gave advice to Nelly and she made a general confession and received Holy Communion. Since that time Harry has not visited the farm, and Nelly had no intercourse with him. It is really distressing to the mind to have any spiritual or temporal affairs with a person who obstinately adheres to opinions grounded on falsehoods."

On our Estates the Superior had to possess a great deal of skill in matching his young people, for all of them being descendants from a few original families, they all became related to one another in the course of time, so that he had to look to the outside to get suitable husbands or wives for the slaves; this was done by selling or purchasing, or by swapping, or finally by allowing our people to marry either free negroes, or slaves of the neighboring estates. Thus at Newtown there were several Henry's or Harry's who had been incorporated into the family by purchase or exchange. Plowden's Henry, Capt. Chiseldine's Henry, Thompson's Henry, Llewellin's Henry, and John Jenkins' Nicholas, and in 1835 Sarah was bought from Washington Bowling to become the wife of Stephen, and in 1806 the Superior of St. Thomas' also bought a Sarah for $160 to be the wife of Jerry.

In regard to the age at which our servants married, it was about the same as among the whites. There was an old man at White Marsh, called Isaac; in 1838 he was sixty-five years of age, his eldest son was forty, his daughter Nelly thirty-eight, and her oldest child thirteen; Patrick, Isaac's second son, was thirty-five, his wife thirty, oldest child thirteen; James, Isaac's third son, was twenty-eight, his wife twenty-two, oldest child three; Isaac, Isaac's fourth son, was twenty-six, his wife twenty-eight, oldest child six; at St. Inigos, Robert was forty-three, his wife thirty-eight, oldest child sixteen; Watt was forty-five, Teresa forty-two, oldest boy twenty, and so on.

In regard to the number in the families, there is the same variety as in the case of white people,—thus at

White Marsh: Isaac's oldest son remained unmarried, Nelly, Isaac's daughter, had three children, Patrick, Isaac's second son, had seven; James, his third son, had one child; Isaac, his fourth son, had three; at St. Inigos, Robert had ten children, and Watt had 7, and all the other families were generally smaller. In looking over the birth-lists, and there are three of them of Newtown, we find that among every thirty servants, about one-third, or a little less, were married, (that is there were from four to five families among thirty), and that there was an increase of about two each year. Thus. in the birth-list from 1750 to 1770, in the space of eighteen years, there were thirty-two births and six deaths; from 1782 to 1796, in fourteen years, there were twenty-six births and six deaths, the heads of the families being Michael and Rebecca, Tony and Retta, George and Flora, Harry and Dinah, and towards the end of the period, Abraham and Agnes also added a child to the list. Harry and Dinah lived long enough to be sold off in 1838. In the third list which extends over 29 years, from 1806 to 1835, there were only thirty-seven births. The reason for this small number is that several of the men were married off and had their families with the mother on some other estate; another reason may be the sale of many servants, in 1774, by Father Walton, when he was Superior at Newtown. This sale, which is the only large one on record before the final disposals of 1835-'38, is thus recorded: To one negro called Stace, £62 cur.; To two negroes, Rose and child, £66–13–14 cur.; To three negroes, Susan, Bernard and Mary, a sucking child, £86–13–4; To Mariana, 5,000 lbs. tob.; To five mullattos, viz: Jane, Mary, an infant, Henry, Philip and Francis, 2,000 lbs. tob., and after that five more were sold, Margaret for 2,200 lbs. of tob., Shedrick for 3,500 lbs. tob., Jacob for £40, William for £30, Prudence for £35, and in 1778 Veronica for £100.

"In 1778 To one negro, called Ben, swapt for Jonny with Rev. Mr. Pellentz (of Conewago): To one negro, called Moyses, swapt for one called Michael, the property of Richard Barnes: 1780.—To Marsh Molly negro swapt for one called Jane and child Rachel with James Yets: 1780.—To Frederick sent Judy and Clem to settle Mountain Prospect."

In 1765 there were twenty-nine servants at Newtown, in 1780 there were thirty; between these two dates the

number of negroes sold or sent away was nineteen, hence the net increase in fifteen years was nineteen. Nearly all of the negroes sold by Father Walton were below fifteen years of age, and the disposal of so many servants would naturally deprive Newtown of many families some ten or thirty years after, and that may account for the small number of births in the list between 1806 and 1835. But why did Father Walton get rid of so many servants all at once in 1774? One of the reasons, as far as I can make out, was to drive out the devil of immorality that had crept into the family life at Newtown. It does seem strange that one of the mulatto boys, though born of a negro couple, should have the same name as a tenant, and that several children having the same father should have a different mother, both mothers being alive, and that three of them should have only a mother on the list, the last of them having a very infamous epithet given her; the Father who wrote down the last name on this list, in utter disgust, forgot the correct way of spelling even a simple name like Jerry and called the child Jerery. When Father Walton became Superior, he spent some four years in considering the birth-list and examining the true origin of his people, and then he determined to get rid of the taint by a general cleaning out. In the new list begun by Father Walton and continued by Father Matthews, there are no illegitimates, and in the third list from 1806 to 1835 only two are mentioned. On all the other estates, things seem to have progressed very nicely, and as I have not seen any complaints made of immorality or drunkeness, we must suppose that the superiors there watched more closely over their black subjects and were more careful in the choice of a good overseer. The Eastern Shore negroes, however, in later times committed some excesses, as will appear later in the narrative.

THE NUMBER OF OUR SLAVES.

Aunt Louisa's story about her Ancestors having been presented to St. Inigo's by Lord Baltimore hangs fire to the present time, as there is no way of discovering the truth of it, and although she had a wonderful memory, it is hard to see how she could have remembered things back to 1636. In the Annual Letters of 1638 there is mention of four servants bought in Virginia:

"Alii multi ad fidem conversi sunt cum 4 servis quos in Virginia ad usus necessarios mercati sumus." Naturally one would infer that these four servants were negro slaves, but the inference might be wrong, because there were a great many white men who were bondsmen, and who were sold and bought just like real slaves. Again in Father Copley's suit against Capt. Ingle, there is mention of a "boy having been sold in Virginia:" although the same may be said of him, yet it is more probable that he was a slave, since he was sold at the ordinary price of a slave boy, for £20. The same doubt rests upon the race and color of the two servants, who in 1664 helped the Brother on the farm at St. Inigo's, and here, if they were black, Aunt Louisa's gift from Lord Baltimore might be put more appropriately, as at that time Baltimore was more favorably disposed to the Fathers than before.

The first clear evidence about our slaves appears in Father William Hunter's bill of sale of Newtown in 1711. There were fifteen slaves here, four men, four women, four boys and three girls; in 1765, Father George Hunter took up a census of all our black servants, and he found twenty at St. Inigo's, twenty-nine at Newtown, thirty-eight at St. Thomas', sixty-five at White Marsh, twenty-six at Bohemia, and fourteen on our smaller estates, in all one hundred and ninety two. In 1838 there were ninety-one at St. Inigo's, forty-four at Newtown, forty-seven at St. Thomas', ninety at White Marsh, two at Bohemia and about eight at St. Joseph's, in all two hundred and eighty. A few years before there were more than that number, especially at St. Thomas', St. Inigo's and Bohemia, from which places some had been disposed of before 1838. Nearly all of them had been sold from Bohemia, quite a number from St. Thomas' and from St. Inigo's; for in this last place there were 101 in 1835, and just as many at White Marsh. Of the 192 servants Father Hunter counted, just about one half were capable of work, the rest being either too old or too young, and after 1800 perhaps less than half could do any work, because those that had been disposed of were generally young and healthy, whilst we had to keep the old and the children.

By Mr. James Carroll's Will we inherited in 1729 our White Marsh estate (which then included also a large estate on the other side of the Patuxent, called Fingall) with all his slaves. Now in 1718 a London merchant

consigned a cargo of 105 negroes to Mr. Carroll to sell for him on a ten per cent. commission. At the two sales held in Annapolis, eighty-eight were disposed of, and the rest were taken to his farm. He paid the London man for ninety-six; so he kept nine for himself as a bonus, and also the other eight for which he paid, that is seventeen in all. I conclude he kept the seventeen, because, whereas he marks down the name of every single purchaser in the case of the eighty-eight, and also the expenses for himself and his clerks, for liquors and pipes, and for the negroes' food while at Annapolis, no items like these are noted down afterwards. These negroes then, with the others that were on his plantation before, came over into our possession in 1730, and that is the reason why there were so many on the White Marsh property. Moreover these White Marsh negroes were of a special kind, for if I remember well the eight negroes that Father Lewis sent from the Marsh to Father Mosely at St. Joseph's in 1764, were Guinea negroes, and Mr. Carroll's cargo came from Reo Seraleon, which I judge to be the old way of spelling Rio Sierra Leone.

FOOD AND CLOTHING.

In the jungles of Africa the negroes lived a very simple life; they were content with the food as nature produced it, and generally wore nothing but the one black suit in which they were born. On the plantations they were made to adhere to their ancestral customs as much as circumstances and the interest of their masters permitted. They did not feast on roast and steak and cutlet in their native homes, nor had they a variety of breakfast foods, nor coffee nor tea, nor pies nor dumplings, and of course no one could expect their masters to provide them with these things with which they might spoil their stomachs. Nor should any one be surprised that they did not wear undershirts and drawers, or shoes or stockings except in winter, and in church, and that they had no change of linen or nightshirts, and many other articles which we bother about, for they needed them not and yet lived a long life. In order that they might not live too high there was generally a jobber on each plantation, a trusty negro, who would distribute to each family its daily or weekly allowance, and this portion Dinah and Biby and Betsy,

and every other good housewife would take to their quarters to prepare for their families. Some pork or fish and some corn meal, and that was all. Father John Lewis in 1760, at the hog-killing at Bohemia, salted down 100 pounds of pork for every negro, man, woman and child: the same was done at Newtown by Father Walton about 1774, for his twenty-nine servants, 2900 lbs. of pork being put up by old Jinney; Jinney however was not counted in because she was a domestic servant, and probably got her share from the dried beef and pickled mutton, and from the smoked hams and tongues of the residence. Now 100 lbs. a year gives two lbs. a week for every man, woman and child on the plantation, and if we count out the old people and the babies in every family, who could not chew pork, because they had no teeth, the former having lost theirs and the latter not having yet got theirs, and who consequently had to be satisfied with sucking the fat skin and nibbling the bones, the other members of the family would enjoy their portion and come off so much the better. In a lease of our servants to a tenant at Bohemia in 1795, these are the provisions of the contract. The tenant is to provide them with the same victuals and clothing they had on our plantation, viz., 2 lbs. of bacon and 1 peck of Indian corn each one every week—and of clothing, for men, 1 woolen jacket, one pair of breeches, one pair of stockings, a new pair of shoes every winter; for women, one pair of shoes every year, one pair of stockings every other year; for winter, one woolen petticoat and jacket, and for summer, one linen petticoat and 2 shifts (shirts). And in the lease of a young blackman, who was a blacksmith, the master is to provide him during the year with lodging, victuals and clothing, as herein set forth, viz., two pairs of shoes, one pair of stockings, one pair of woolen trousers and jacket for winter, and two pair of linen trousers, and two shirts for summer, and he is to have three days a week in harvest to work for himself. The blacksmith unlike the others wore shoes in summer also, to protect his feet against the red hot sparks he hammered out of the horse shoes and plow shares. In 1815 Brother Mobberly at St. Inigo's advocated the sale of our black people on the plea that it was cheaper to hire labor than to feed and keep the slaves. He had forty-three people on the plantation, but nine of them were not given any allowance in bacon, shoes and stockings

presumably because they were babies. This is his calculation for a year:

Bread for 43—one peck of corn for each= 630 bu., @ 80 cts.	$ 504.00
Meat for 34—100 lbs. of bacon each=3,400 & 68 lbs., @ 17 cts.	589.56
Hogs lard—68 lbs, 2 lbs. each, @ 17 cts.	10.20
34 pr. of stockings, @ $1.00=34 & 34 pr. shoes, @ $1.10=37.40	71.40
419 yrds. of linen @ 30 cts., (that would give 9½ yrds. to each of the 43)	125.70
206 yrds. of cloth, @ 40 cts. (2 yrds. to each of 43	82.40
Making up cloth and linen, $34, and mending 34 pr. of shoes, $17	51.00
Medicine and contingent expenses, $20—hiring of 3 negro mechanics, @ 40=120	140.00
120 cords of wood, @ $2	240.00
Total	$ 1,814.26

Besides that there is the tax on the blacks, and then we have fifteen fires burning most of the day and night, and thus all our blacks during the winter can do scarcely anything else besides procuring wood. Brother Mobberly thence concludes that there would be a saving of several hundred dollars each year by hiring fourteen men, and he finished this letter by saying: "We are in the dark as long as we keep the slaves."

Besides the above allowance I was told that at Newtown each family also received two quarts of molasses every week to make the corn-bread more palatable, and as a substitute for Mocha coffee, the coffee being made by mixing the molasses with water. This additional allowance may have been given them in later times, for in the accounts of the last century the molasses bills form quite an item of expense, but before the Revolution molasses it seems was distributed to the sick only, as I found in the books of Father Lewis, who, in 1754, gave a gallon of molasses to Ralph, as a diet-drink, costing him two shillings and nine-and-a-half pence, and to Nanny, who was on the sick list for a long time, he gave two gallons also for a diet-drink.

On fast days and Fridays the servants had an allowance of herring, cod fish and stock fish instead of pork; the herring was caught in the Potomac and cost a cent

a piece, the salted cod and the dried stock came from New England.

This seems to us pretty poor fare, and the changeless sameness of pork and corn at every meal, year in and year out, with a spicing of salt fish and molasses would no doubt turn many a hungry appetite into a feeling of disgust; yet we must remember that our negroes usually grew fat thereon, that even our Fathers had on many occasions to be satisfied with it, and that many negro families at the present day live on less than they were given in the days of slavery. Moreover, our negroes were particularly happy under our rule since they were given every opportunity to acquire, by their industry, quite a sum of pocket money. Thus in the above lease of the blacksmith, it is stated that he was to have three days a week at harvest to work for himself. In 1816 the following order was sent to Father Edelen: "Rev. sir, you will be so good as to pay your man, Peter, the sum of ten shillings, which Joseph Mattingly justly is indebted to him, the Peter, and for the same I will be answerable to you for." Father Edelen then endorsed the order: "Paid to Newtown Peter $1.50 on Mr. Joseph Mattingly's account." Moreover, in nearly all the old ledgers there are accounts with some of our own negroes either for ditching, or clearing, or cradling and other works which were not considered plantation work; they also had a small garden or field back of their quarters, a clearing between their huts and the woods, as may yet be seen at Newtown, intended to give the old people some employment and pocket money. At Bohemia old Peter sold beans, onions and potatoes to Father Lewis, old Jack also cultivated potatoes and peas, and one year he even sent four-and-a-half bushels of peas to the Baltimore market; in the winter old Peter made rying sieves, riddles and baskets; old Ben was an expert in the manufacture of brooms and wooden kitchen ware; old Sarah was midwife, and got one dollar each time a child was born, she also raised chickens and ducks, so did Rachel, and even old Peter took to chicken raising as a profitable investment of his abilities. Over at St. Thomas' the Superior also encouraged the old servants to furnish his table with fowl. Jerry, Monica, Henry, Sarah and Billy brought regularly their pullets, Joe and Jacob caught a wild goose and a swan and sold them to him. Jacob and Sarah raised pigs, Abraham, Jacob and Jerry sold

feathers; Frank caught oysters, and Dick and Jem cultivated a patch of potatoes; moreover, Tom was paid for showing Jerry how to temper axes, old Billy for painting, and Henny got a dollar each time she assisted in laying out the women. The domestic servants, stable boys and coach boys, of course, fared much better than the ordinary plantation negro, since they could easily visit the kitchen, and old granny would be charitable to them with her master's victuals; and they also received the tips whenever a stranger paid the Fathers a visit. When Father Gerrard of St. Inigo's in 1734, visited Father Attwood of Newtown, he paid the Newtown servants a six pence for putting up his horses and treating them with consideration; and when Fathers Ashby and Mosely visited Father Livers at St. Inigo's, the latter tipped his servants for having given them such a good dinner, and, no doubt, Fathers Ashby and Mosely also gave them a six pence for taking such good care of their team; and the same kind of remuneration was made whenever any of the Fathers, or the procurator, or the Superior of the mission, or any distinguished man stopped at the priest's house. If the domestics were treated so well by the cook and the visitors, the plantation negroes probably knew a thing or two about the sheep that used to disappear from the flock. At Newtown, Father Walton every year marked down a certain number of his sheep as lost, they could not have so easily gone astray outside of the Neck, for everything there had to pass by the residence, nor is it probable that they jumped into the river—but it is more than likely that there was some secret feasting down in the Neck, whilst the priests were off on their missionary duties.

The house negroes were picked men, they were loyal and trustworthy, and were employed on all kinds of odd jobs by the Fathers. At Bohemia a certain Ralph was sent to the store, to the wharf, to Philadelphia, either alone or with a Father, and even to Fredericktown in 1751, before any of Ours settled there; Johnny was sent with money to St. Thomas', and after his return to Fingall old Dick journeyed to Conewago, and when he got into some kind of trouble on his journey and lost his goods, Father Lewis was kind enough to indemnify him. In fact, Father Lewis was a very kind Superior, and more like a father than a master. In 1754 he rode to the Noxon fair, and having spent some

money on his own account for a hat and breeches, for a penknife and pins and needles and buckles and a night cap, he lent Ralph five shillings, and Phil two shillings 6 pence, or one dollar. Every year after that he sent his negroes to the fair, one time giving them even as much as £1.5 for spending money.

At harvest time the people were especially well treated, for then every one was sent into the field, and every one worked as hard as he could. It was inspiring to behold the cradlers swing their scythes in rhythm through the golden grain, the strongest first to give the time and beat, the others straining arm and thigh to press upon his heels; swish, swish came down the wheat, and then forward a step, swish, swish it went till they came to the end of the field; then after a moment's rest, a look back upon the swath and a cooling draught, the whetstone flew hither and thither on the glistening steel, and at the word of command off they went again; swish, swish, came down the wheat, forward a step, swish, swish it went from early morn to noon and from noon to Vesper time. Upon the cradlers quickly followed the binders to tie the grain into sheaves, and with many a witty word, a joke and a laugh they left the sheaves to be hauled away by the heavily laden wagons to the stack. All turned out on such a day, the aged and the children to look on, to encourage, to bandy words and to help, or to run about with nimble feet and play on the stubble field. The Fathers too would walk about to cheer on the reapers with gentle word and hearty smile. Then came the harvest meal—a fatted calf, a big sheep or several tender lambs graced the board—and they did eat. Here I must admire the generosity of a procurator, who, in Father Gerrard's time, sent three shillings and six pence worth of rum to the people of St. Inigo's at harvest time, which by comparison I reckon to be about two quarts. Now I fancy that that quantity would not go very far with ten or twelve men, for there must have been so many at least at the harvest. It may be that Father Gerrard made it go far enough however by adding some water and red pepper; anyhow I am sure the people enjoyed it. In fact our black men did like rum, and they reasoned very acutely on the matter, and said to themselves 'what is good for the overseer and for the tenants and for every other white man, must be good for the negro too,' and thus it came that the Superiors of our

estates cheered on the reapers not only with gentle words and hearty smiles, but with something that would strengthen the heart and send a thrill through the nervous system. The only trouble was, especially in later times, that they liked this kind of toning up of their nervous system too much, for it would upset their heads, and most of their pocket money would go into the whiskey bottle; but a great deal of that evil was introduced by the so called mixed marriages, namely, by marrying our people to those of other estates, or purchasing husbands for the girls of our manors. Down at Newtown the son of our last overseer told me he remembered well the effects of bad whiskey on our slaves. One Sunday evening when the Fathers were away on the missions, there was a regular riot, everything was in an uproar, the women and children kept shrieking, the boys yelling, and the men all tangled up in a heap were breaking one another's heads; then his father, who was a powerful man, succeeded in disentangling them by stunning every one of them with his fist. After a complete rest of two or three days in bed, without eating a bit or drinking a drop, the poison is eliminated, the brain begins to function normally and the vision to see things naturally. After every festival in the counties, many of the negroes, instead of working off the surexcitation by bromo-seltzer or other phizz drinks, simply take the rest cure by staying in bed for some days.

Did the plantation pay? Brother Mobberly's figures, given a few pages back, answer that question in the negative, though I am inclined to think, that, as he advocated the sale of our negroes, he gave the highest market prices to some of the articles mentioned. Thus the cost of a pair of stockings is put down as $1.00, whereas a pound of wool could be got for fifteen cents, the spinning of it for twelve cents, and the knitting of the stockings for twenty-five cents. It is true that the making of cotton stockings cost seventy-five cents a pair, but these were for himself. He charges for mending of shoes fifty cents a pair, but that was for his own boots, whilst the mending of the negro's shoes cost only twenty-five cents; and so it was for other articles of clothing.

In the Brother's accounts, whence have been taken the prices just given, there appears something altogether modern. One day he made his forty-two people go to the shoemaker to get their measure taken; now each of

them got a number, as our contract workmen and jail-birds get,—thus Betty was No. 1, Clem No. 2, Fred No. 3, Big Harry No. 4, and so on, then opposite each name and number he put the sizes, which range between 6's and 12's, most of them being 10's and 11's, which indeed is a solid footing to stand upon. There were some mistakes, v. g. Billy No. 18 got Moses' No. 22, Fil got Nelly's No. 20, and so on, yet in the end all received their proper sizes. In this list several members of the community got Sunday shoes also; yet all of these shoes cost only forty cents a pair, for the making, whereas the Brother charged fifty cents a pair for the mending, in the list he sent to the Superior to prove that the servants were too expensive to keep. Of course he had to board the shoemaker, and he may have counted that item in the expense of mending shoes, and then by charging city rates for country board the mending might cost fifty cents instead of twenty-five. However there can be no doubt about the plantation not being a paying investment, especially in later times, because the only plantation crop that could be marketed was the tobacco crop, and the 12,000 pounds of tobacco raised on the plantation would bring in about $600 only, and that $600 had to pay for all the repairs and improvements, and for all the hired mechanics, the carpenters, millers, tanners, shoemakers, weavers, spinners, knitters, etc. As for the other plantation crops, the corn would all disappear on the farm itself in feeding the negroes, the horses and mules, and the hogs; the wheat crop began to pay only later on, when Baltimore town became a city, and after the introduction of machinery. But in these later times another difficulty arose from the Fathers' selling off some of their best men, and then in time of sickness the plantation was crippled. In 1815 there were only five hands out of fifty at St. Thomas' able to work, and the doctor's bill came to $200; in 1823 Father Edelen wrote from Newtown: "On my return from St. Thomas' (to Newtown) I found twelve persons down with sickness, amongst them was Father Mudd, and since then Father Monally (a secular priest) and twenty more of the Blacks." At St. Inigo's the doctor's bill came to $150, the month of September being the most malarial; thus on the 6th the doctor visited one servant and charged $1.00, on the 8th, nine servants, $6.50, on the 9th, nine servants, $6.00, on the 10th the same nine servants, $6.00, and $1.50 for

pulling a 'dens molaris,' and then he came on the 15th, 18th, 19th, 20th, 26th, 27th, 28th and 29th, on which day the sick list had been reduced to one. The farms were thus crippled by sickness for several years. At White Marsh the doctor made a bad living, as that estate was always in a healthy condition; and at Bohemia there was scarcely any need of any other medicine except the diet-drink; here moreover Father Lewis introduced the custom of taking his negroes regularly to the Inspection House, which I presume had some connection with the Board of Health, and then of course there would be no sickness. There must have been some kind of Health Board in the other counties also, for one year the Superior of St. Thomas' had to burn down some of his quarters by somebody's orders.

The plantation negroes were in charge of an overseer —also called the overlooker in the St. Inigo's books— a very important personage, as he distributed the work, policed the negroes, and administered the flogging. Our people, however' dispensed him usually from the administration of retributive justice. Father Beschter, the Master of Novices at St. Inigo's in 1836, relates this story: "I found an old negro woman who said, Father Bolton gave her a whipping for having been so curious as to look into the window whilst he was whipping himself." I dare say, the discipline drew more blood out of Father Bolton's bare skin than out of the old lady's woolen petticoat. This is the only case of whipping on record, and certainly the poor negro did not suffer the most. Here is an example of of an agreement made with the overseer by Father Pulton in 1734. "Agreed with John Pavat, the overseer of the plantation of St. Inigo's, on the following conditions. That he is to be allowed a share in corn and tobacco and wheat for himself, item to be allowed a share in corn for his negro—moreover the horses to be accounted only one share, and half a share for old Jenny both in corn and tobacco, the rest of the negroes (8) to have a whole share both in corn and wheat and tobacco. He is to give hands to all proper plantation work, as in making cyder, cutting wood etc."

The meaning of the contract was, that the corn crop was divided into eleven and a half equal shares, of which Pavat received two shares, one for himself and one for his negro, whereas St. Inigo's got nine and a half shares of the corn, one half share for old Jenny,

one share for the horses, and eight shares for the other eight negroes, each a share. Similarly, the wheat crop was divided, but into ten shares only, as Pavat's negro and old Jenny dropped out for the wheat. This agreement proved unsatisfactory to Father Philipps, who was then the Superior at St. Inigo's. For as no share had been assigned to Pavat's horse, Pavat fed him very well on the corn reserved for the St. Inigo's horses, and moreover old Jenny may not have been useful in the wheat field, yet she was just as good a hand at the tobacco and corn as the others. Father Philipps then modified the agreement for the year 1744, giving two barrels of corn to Pavat's horse, and a full share to old Jenny both in corn and tobacco, and adding another negro called Matthew to take a full share in everything. Then the corn crop was divided up in this way: Two barrels of corn were put aside for Pavat's horse, and the rest of the pile was distributed; two shares to Pavat, eleven shares to St. Inigo's. On the other plantations similar agreements were made with their respective overseers, the old people counting either a half or a third share, or which is the same, two or three old men counting as one share. After the Restoration of the Society the overseer was generally paid in cash, $100 a year.

I will here note down some of the difficulties Brother Mobberly had with his overlooker at St. Inigo's in 1817. "June 13th found you at your house doing nothing. June 16th found you at work in your garden, testis Ig. Ford," and thus every few days, he was found doing nothing. In July, he was several days from home, then he went a fishing, then to the store to treat, then he caught oysters, and so forth. When they came to settle at the end of the year: "By one year's work at $100 per annum, but according to mutual agreement before Joseph Daffin and Wm. Herbert $35.26 are to be taken out for your loss of time."

MANUMISSION.

In regard to giving freedom to our negroes, very little is recorded. In 1735, Sampson at Bohemia was working for his freedom, and he was probably let go after he had paid for himself; in 1741 Father Pulton at St. Thomas' has this to the credit of Mr. Bones: "Paid 1,000 lbs. of tobaco to free his wife." After the Revolution a good number of negroes were set free in Mary-

land, for the patriots were logical enough to see that the divine right of man to freedom and equality applied to their slaves as well as to king George's subjects, with this difference, however, that the principle worked itself out in one case almost immediately, whereas in the other it has taken many years to come to a conclusion. In 1794, something strange must have occured at St. Thomas'; perhaps the negroes there also began to reason on the divine right of the negro to freedom and equality. Anyhow the Superior there "paid travelling expenses to Mr. Wheeler, his overseer, against the freedom of the negroes," and he "borrowed cash money on two occasions, £12 and £4, to retain or stop the mouth of lawyer Key from speaking in favor of negroes who have sued for freedom."

Even when a negro was set free, his freedom was beset by many difficulties. In the first place, his master had to give a bond that the man would not become a burden to the State, that he was self-supporting and honest; then the free negro could not travel without his papers of manumission sealed by the county court, and even then he had to have a responsible white man go security for him wherever he stayed, and failing in any of these, the negro was cast into jail, and after a certain time sold at auction to the highest bidder. Under these circumstances the masters were rather slow in freeing any of their blacks, and if they did free any, these generally remained on or near the old estate working out a living on odd jobs.

At St. Inigo's we had such hangers-on, free Robert, Joseph, Jesse and Gabe Mason, free negroes, and others. Aunt Louisa, by and by, was married to a son of these Masons, and Our Villa Bob comes from them. These free negroes were generally very poor, and were worse off than slaves. Brother Mobberly prepared one of them for death with great piety, and in his account book he says: "Free Nacy died in 1810 in great want and poverty, he owed me 59½ cents, I forgave him his debt." At Bohemia there were also some of these free negroes with a last name, though sometime before they were merely negroes with a front name only. These servants, it seems, had some trade and were hired out for some years, after which they were freed. Thus, negro Ned was hired out, and after his lease had expired he became Ned Green, a free negro; James also was hired out, and then he was freed, doing odd jobs

about the place for wages. Patrick, a blacksmith, also gained his freedom in the same way on the 17th of August, 1797, but as he moved away from Bohemia, he was put into the Elkton jail, and a law suit arose between him and the Abbé Marèchal, afterwards Archbishop of Baltimore, whom we had put in charge of Bohemia. On the day mentioned the Abbé sold negro Patrick to himself for $125, and on the same day he made Patrick, now called Patrick Barnes, a free negro, write out a bond for $125, that he would not move within ten miles of Bohemia. Somehow the State police jailed Patrick, the blacksmith, probably because he had no freedom papers, and the only way for him to get out of jail was to sue the Abbé for his freedom, which he did. The bond which was brought in evidence, may also have been defective, and should have read "he should not move more than ten miles away from Bohemia." It was a friendly suit, and the Abbé did everything he could to get his blacksmith out of jail.

Another way some of the negroes had of gaining their freedom, was to run away, but this method was beset with many obstacles, for it was a most difficult undertaking for a black man to move out of his district without passports, inspections, examinations and jailing, as the following incident shows: In 1834, Father Grivel of White Marsh, wrote to Father Steinbacher of Goshenhoppen: "I wrote a letter to Father Dzierozynski and on the envelope I wrote 'by young Isaac', and Mr. Grey, our overseer, gave him a passport to get a horse at Georgetown. Between Bladensburg and Washington three men arrest Isaac, bind him with ropes and take away the letter and the passport. They opened my letter to Father Dzierozynski and another which I had enclosed for you, and having destroyed one of the letters, they took young Isaac before the magistrate, and on their solemn oath did swear: "This young man looks like a runaway, we caught him, his passport was written by a nigger, and he confesses everything." Isaac was then put in jail. As he did not come back with the horse, Father Combs sent big Ned after him, and he having heard the whole affair at Bladensburg, went to the college; Father Rector sent Father King to the prison to release Isaac. Upon paying $5 to the men who arrested him, he was released. Our friends told us that nothing could be done in the matter, and that it would be best to let it drop."

In this case Isaac did not even try to run away, and yet was arrested; but there are instances where there were real run-aways. Thus in the year 1767, Abraham left house, kith and kin at St. Inigo's, and made a dash for freedom, but he was recovered in the woods after a certain period of starvation; in 1797, Stephen at Bohemia tried the same game on the Abbé Marèchal, but he quickly followed him up, and after having given Mr. Pulton $3 for looking for him, he paid Mr. Barnes $15 for having secured him; in 1809, Tom escaped from White Marsh, and the Corporation took this matter so to heart that they passed a resolution that he be apprehended, and that the apprehender be guaranteed against all damages on that account. There were many other runaways especially when the servants were to be sold, but they were usually brought back to their quarters.

EDUCATION OF THE NEGROES.

Generally the children up to their tenth year were left under the care of their mother around their little house, with nothing to do except to help her and to run about the plantation and grow strong; after that, some lighter work was imposed on them until they were stout enough to share in the field labor. They received no schooling, simply because they could do their work on the plantation just as well without it, and there was no need for them to read the daily papers or novels, or keeping up any correspondence. In every Catholic family however they received a pretty fair Catholic education, for the young ladies in the house were accustomed to teach their servants their prayers and catechism, good manners and decent behavior. The old negro of slavery times, though brought up in ignorance, shows his education by his respectful manners, whilst the young negro who received a schooling shows his ignorance by his insolent behavior. It is not necessary to mention that on our plantation the Fathers either attended to this work themselves, or appointed competent persons to look after it, like the Brother, who had charge of the servants, or someone else. In March, Father Grivel thus writes to Mr. Charles C. Lancaster, our future procurator, who was then at St. Joseph's. "I am very glad that you have taken at night our servants to prayers, instruction and catechism. God bless you for that essential good work." And in 1830, one

of the reasons advanced by Father Mudd, then Superior of White Marsh, for establishing the novitiate in that estate was, "In our numerous black family, which amounts to 100, the novices will find many substitutes for the poor, whom, according to the practice of the Society, they should visit in prisons and hospitals."

Father Francis Neale copied out 'The Lights' of the venerable Father George Hunter's retreat in 1749. Father Hunter was for a long time Superior of the Mission before the Suppression, and then Superior of St. Thomas till his death in 1779. One can always tell Father Neale's manuscripts by a certain quiver and shake in his handwriting, which resembles the zig-zag tremors of a seismograph under the influence of a coal cart's jolting over cobble stones. "To the greater glory of God. Charity to negroes is due from all, particularly their masters. As they are members of Jesus Christ, redeemed by His precious blood, they are to be dealt with in a charitable, christian, paternal manner, which is at the same time a great means to bring them to their duty to God and therefore to gain their souls. Our discourses ought to be . . . what methods are to be taken for the catechising of children and negroes, as well as instructions for others, by more familiar discourses in lieu of formal sermons which generally are not so beneficent."

An old negro, the white-washer about St. Thomas', told me a nice story of Father Hunter. One night, it was pitch dark, two young men came from Virginia to call Father Hunter to a sick man. They were very respectful and spoke very little; one of them had a lantern to show the way. They entered the skiff and rowed him across; the Potomac here is about eight miles wide. After the Father had attended to the sick man, they brought him back in the same way. Now when Father Hunter had stepped ashore, he turned around to thank them, when lo and behold, men, skiff and lantern had disappeared; they were two angels.

Though a good religious training might be considered quite sufficient, some of the Superiors did more, and Father Francis Neale even went so far as to establish a textile school for his female slaves. The following points are taken out of his agreement with Elizabeth Norris:—"She is to do all the weaving for St. Thomas' Manor—she is to have all the spinners of wool, cotton and flax under her control—she is to teach the mys-

teries of weaving to Crissy, Dolly, Jinny, old Trecy, etc. and to the children—she will inform him regularly of the behavior of the spinners, and of the encroachment of men-servants into the working room—she shall keep the children in whatever employment they can do, and shall see that the washing, ironing, etc., be regularly performed in the kitchen, and all of them to be sent to the house keeper at the Manor. Mrs. Norris to get six pence for all weaving, ten cents however for kersey; she may send her cow to pasture with the Manor cows, and she shall be furnished with fire-wood."

In 1760, Father Hunter engaged two French seamstresses, the Benoit sisters, to make clothes for the negroes and do the mending for the House at £6 currency, or about $16 a year. As they could not live on $16 a year they did work for the people in the neighborhood. They succeeded so well that Father Hunter extended their usefulness and established two sewing and weaving circles, the one was called the haute ville school and the other the basse ville school; their fee was one shilling, or thirteen cents a month, from each scholar. The uptown school began in June, 1763, and had sixteen scholars the first year; in the second year there were fifteen scholars, and between June, 1765, and November, there were six scholars. It looks as if it had been a two years course in which all took their diplomas except the six who had to repeat. The downtown school began in 1764 with twenty scholars, who stayed three months, then nineteen of them remained until the next February. After a short vacation, school began again on February 25, 1765, with seven scholars, who remained till May 5; from that time till August 8, there were five scholars, and then the school adjourned sine die.

After the closing up of the schools the Benoit sisters went back to their old work of weaving, knitting, dyeing, mending and making clothes for the House and the people of Port Tobacco. They were, however, dissatisfied, and Father Hunter had to propose more and more favorable conditions to make them stay; nevertheless they had made up their minds to depart; in his predicament, Father Hunter finally said: "Well, leave it all to me." They left the following spring.

Now, I verily believe that the French seamstresses were engaged to teach the young ladies of Port Tobacco

not only the mysteries of knitting and weaving, but also the intricacies of fine needle work, and embroidery and the accomplishments of the French language, for it was just about this time that Father Hunter sent quite a number of young ladies to the convents of France and French Flanders. These were educated in the uptown school and it was probably called the sewing school, in order to evade the law which forbade Catholics having ordinary schools and academies. The downtown school was a different school, it lasted a shorter time, and after the first six months there were but a few scholars in it. This school may have been for the smaller children, but I rather imagine it was to teach the negro girls the art of weaving and knitting, and of mending and making clothes, somewhat after the pattern of Father Neale's school mentioned above. And the reason for saying so, is that in all the accounts between 1767, when the Benoit sisters left, and 1784, the books record no expenses for those things; which makes it pretty evident that our own servants had learned the mysteries from the two French sisters.

After the Revolution one State after another north of the Mason and Dixon line legislated on the gradual abolition of slavery within their borders. In 1780, Pennsylvania made a law by which all slaves born within the State should be set free at the age of twenty-eight, in fact, the old German settlers were opposed to slavery from the beginning, and they had formed the first Abolition Society. Rev. F. X. Brosius, a secular priest, but a member of our Corporation, had charge of our Conewago estate during the Suppression of the Society, after Father Pellentz's death; in 1801 he manumitted or intended to free negro Peter. From this time forward we can trace the sentiments of our Fathers in regard to slavery from the Resolutions passed by the Corporation. When the Trustees were made aware of what was being done at Conewago, "they resolved that the Rev. Brosius be informed that the Board of Trustees are of opinion, that the manumission of negro Peter would prove a precedent not a little injurious to that subordination which ought to be preserved among the other slaves belonging to the Corporation, and that therefore they advise him to induce Peter to purchase his freedom by securing good security for the payment of what he may be valued at." This resolution was signed on May

5th, 1801, by Bishop Neale, Fathers Walton, Molyneux, Ashton, all old time Jesuits, and Father Sewall. Father Brosius put these items in his account book: "1880, Dec. 6th. Received the remainder of Peter's spending money, £33,18.5½—1801, July 5th. For negro Peter received of James McSherry in full £55, but Peter seems to have stayed on the farm for some years longer, for in 1810, Father De Barth paid "$6 for old Peter's coffin." In 1801, negro Jack also purchased his freedom, on June 30th he gave to Father Brosius £56.5.0, on August 26th, £46.15.0, and on September 30th, from negro Jack, in full 16 shillings 10½. When Father De Barth succeeded Father Brosius, one often meets with such like items, "To old Joseph as a gratuity for feeding the steers so well and managing without a foreman, 15 shillings." Down to 1814, there are items like these: for Billy's freedom suit, for Henry Khol's freedom suit, for Joseph Judik's freedom suit, for his freedom hat, for the freedom petticoats of the women servants for having served so faithfully, and so on.

In 1803, it was regulated that the managers shall not dispose of unruly slaves, or sell or exchange them in in cases of intermarriage without the consent of the Board of Trustees, or if they cannot wait, then not without the consent of the representative of the district in which they live.

In 1804, it was resolved to sell the supernumerary slaves at Deer Creek to pay the debts of that plantation.

In 1808, the agent was told to see what supernumerary slaves could be sold to good christian masters from St. Inigo's, Newtown and White Marsh, to enable the corporation to pay its debts.

In 1813, it was asked whether it would not be better to sell all the slaves for a certain number of years, and then set them free.

In 1814, it was resolved to dispose of the greater number of blacks on the plantation for a certain limited time, if it could be done conveniently according to the laws of the State, but not too many at once, and then to invest the money for the different plantations. By the next year Brother Mobberly, at St. Inigo's, had worked out his problem of expenses of hiring men for the plantation as against the expenses of keeping the slaves, and then in his letter to Father Grassi, the Superior of the Mission, he urged him to sell all our servants for a time, and then set them free, as by doing

so we could save some hundred dollars every year in running the farm by hired labor. He closes his letter with a little anecdote.

"Brother Barron and myself have had a few charity quarrels in which he has been defeated, and now seems rather ashamed of his visions, dreams and prophetic sayings. He now tries me with farming principles and various opinions."

Father Grassi, as appears from the Brother's next letter, answered him, and told him not to be in such a hurry, as the corporation still had charge of such matters. Father Grassi received a similar answer from Archbishop Carroll, after the society was fully restored, and Father Grassi had urged him to give him now the administration of the farms. In 1816, Father Neale, wishing to sell some servants from St. Thomas for a term of years, asked Father Enoch Fenwick, who was in Baltimore at the time, how to go about it, so that the blacks would obtain their freedom after their time of servitude. Father Fenwick sent him some legal documents to fill out, and added: "This process puts it out of the power of the purchaser to sell the men to Georgia, when their term of servitude is expired, as has been the case with several negroes sold from the Bohemia farm." This Bohemia farm had been out of our hands for a long time, in fact, from 1791 to about 1816; it was during this time that several of the negroes had been sold by the seculars who had charge of the place, and these were sold into Georgia just before the term of their servitude had come to an end.

(*To be continued.*)

BOOKS OF INTEREST TO OURS.

Clericus Solide Instructus juxta Doctrinam S. Pauli, seu Series Meditationum de nonnullis S. Pauli Epistolis in Usum Cleri. Auctore Jac. Jo. Zeij, S. J. Leiden. G. F. Théonville, 1910.

This is an excellent book of short meditations, well printed and neatly bound. Those who have experience in giving retreats to the clergy will especially appreciate its practical value. It is just the kind of book many of them are looking for, and may be recommended to them for their morning meditation. They will find in it not only fruit for their own needs, but many a suggestion for sermons to the faithful.

The little book (small octavo, 475 pages) contains a series of 98 meditations on the Epistles of St. Paul to the Ephesians, to Timothy (I, II), to Titus, to Philemon and to the Hebrews. As the title indicates, it has been written for the use of the clergy both secular and regular, to whose spiritual ministry the meditations have been exclusively adapted. The plan of the work, which is intended to form one whole, is the following: The Epistle to the Ephesians treated of in the first meditations contains a synopsis ef the revealed doctrine, the deposit of the Faith which Christ has entrusted to the care of his clergy; the Epistles to Timothy, Titus and Philemon abound with practical hints concerning the interior and exterior life of the priest, whilst the Epistle to the Hebrews puts before the priest's eyes the example of his Divine Model and Ideal, the High Priest, Christ Jesus.

The text of these Epistles is proposed as matter for mental prayer in 95 meditations, three more contemplations being inserted on St. Paul's Pastoral Letters in general and on those to Timothy and to the Hebrews in particular. Besides some practical hints on the use of the book itself, the preface contains a short and clear treatise on the art and practise of mental prayer according to the method taught by St. Ignatius of Loyola. Frequent references have been made to the Old Testament, the works of the Fathers and ecclesiastical writers, to papal decrees and recent encyclicals. The meditations consist each of three points at least, and afford abundant matter for the course of a whole year. Two appendices have been added, one indicating on which days of the year part of the above named Epistles occurs in the liturgical Office, the other registering the matter treated of in the various meditations.

The charactistic value of the book lies in the fact that it is the first in which St. Paul's Epistles have been arranged as matter for meditation, and that from cover to cover it is truly sacerdotal. Christ, our High Priest, the source of all

Wisdom and of Divine consolation, of which the priest stands so much in need in the faithful performance of his ministry, is the constant object of these contemplations.

We are sure that this little book will be gladly welcomed by all members of the clergy including the students of the theological colleges; as they will find in it both an exegetical explanation of St. Paul's inspired words, a short treatise on mental prayer and a wealth of distinctly practical matter for their daily morning meditation.

Saint François Xavier. A. Brou, S. J. 2 Vols. Paris. Gabriel Blauchesne et cie., Éditeurs. Rue de Renne, 117, 1912.

This is the latest life of St. Francis Xavier, and in many respects, we think the best. The sources have been carefully and thoroughly studied, and so too every life of the Saint hitherto published. It is a history and biography combined, and written with all the accuracy of a historian. It is a delight and a comfort to see references in foot-notes to each source quoted, and each writer mentioned for every statement made and every conclusion. And our great Saint has gained by it all. He is not merely the Saint, he is a man like ourselves, and he comes more within our reach, and we look up to him with greater courage and confidence as a model for our imitation. There is an excellent Bibliography given at the beginning of the first volume.

"*La Retraite.*" *Avant, Apres.* Revue Mensuelle. Rue Saint—Honore, 368, Paris. 1re anneé; nos. 1 et 2. Janvier—Février, 1912. France, 1 fr. 50 par an. Étranger, 1 fr. 75.

This is a new and very useful publication. It is not intended to furnish topics of instruction to preachers, nor to suggest regulations for the internal organization of retreats. The object of the Review is to arouse the interest of the public in the retreats; to get people to make them, and sustain them by their alms; to nourish and strengthen the good work done in the hearts of those who have made the retreats, and to help them to form themselves into bands for active work, so that the fruits of the retreat may remain and multiply. Father Joseph Calot, S. J. is the Director of the Review. Those who are engaged in giving retreats to the laity will find this little Review a valuable help. Is it too much to hope that we may soon have something like it in English?

Bellarmin et Les Exercices Spirituels de Saint Ignace. Par C. P. Xavier—Marie Le Bachelet, S. J. (*Première Partie*). *Collection de la Bibliothèque des Exercices.* No. 37. Février, 1912.

This number of the "Bibliothèque" is a most interesting and useful study of the influence the Spiritual Exercises had on the ascetical writings and sermons of Cardinal Bellermin.

ACKNOWLEDGMENT.—La Jeunessee d'un Missionaire, Pierre—Jean de Smet, 1801-1821. Bruxelles. Goemaere, 21. rue de la Limite.

L'Ecole Technique de Liége. Organe Trimestriel des Ecoles Industrielles du collége Saint-Louis et de l'Association des Elèves diplômés. Avril, 1912. Bulletin of St. Louis University. Seismology in St. Louis University, December, 1911.

OBITUARY

Father J. J. Connolly.

The Canadian Church has sustained a great loss in the sudden death, November 15, at Sault Ste. Marie, of one of the best known Jesuits in Canada, Father J. J. Connolly, S. J., pastor of the Church of the Sacred Heart, Sault Ste. Marie. Born in Halifax, N. S., he studied at the High School there, going thence to the Grand Seminary in Montreal. In 1870, at the age of twenty-two, he entered the Society of Jesus, teaching for a time at Fordham, N. Y., and in Buffalo. He was sent to pursue his studies at Manresa House, near Windsor, England, and made his theology in Louvain, Belgium.

Being ordained, in 1881, he returned to Canada, where he was professor of dogmatic theology at St. Mary's College, Montreal, and was also actively engaged in the ministry. During that period he became familiarly known to the English speaking residents of Montreal, amongst whom he did so remarkable a work. Full of an ardent devotion to the Sacred Heart, which throughout his career appeared to be his master passion, he organized and systematized an English branch of the League of the Sacred Heart, which became the headquarters of that Apostleship in the Dominion; and during the numberless missions and retreats which he subsequently preached throughout Ontario and the Maritime Provinces, he everywhere established centres.

While in Montreal, he also founded, as the official organ of that association, "The Canadian Messenger," of which he acted so long a time as editor. His solid and practical articles on the monthly intentions, and on various phases of devotion to the Sacred Heart will long be remembered. And the same may be said of the instructions which he was wont to give at the regular monthly meetings of the League of which he was the zealous director.

He also founded, through the instrumentality of the promoters of the Apostleship, the Montreal Free Library, still vigorously working for the circulation to every part of the city, of the best books. The dissemination of Catholic literature was an apostolate which this holy priest had very much at heart, and which caused him later at Guelph and other places to repeat the successful Montreal experiment. Not so many months ago, however, he somewhat sadly wrote to the present writer: "I think I have founded my last library, for I am getting too old." But whatever work he had in view he had a remarkable faculty for rallying round it those who might be

useful, and turning their capabilities, their opportunities, or simply their good will to the best account. Perhaps one reason of this was his power of appreciation of the humblest efforts, in whatever line, and of dealing out encouragement. In fact, it was almost impossible to know Father Connolly without being enlisted somehow, in the active service of the great Master Whom he so faithfully and untiringly served.

It was his custom, for instance, when the First Friday, or League Sunday was approaching, to visit places of business, warehouses, factories, legal or other offices, to remind his male Leaguers of the duty of the hour; until the practice had become so solidly established that there was no danger of any of the Promoters or associates failing to appear at the Holy Table, badge on breast.

From Montreal Father Connolly went to Guelph, Ont., where he became pastor of the Church of Our Lady, which he brought to completion, particularly as to the interior decoration, which alone was needed to make it one of the most beautiful churches in the Dominion. In the course of that pastorate all his most conspicuous qualities were brought into play, his keen, business acumen, which would have made him in the world a successful financier, and that untiring capacity for work and burning zeal, which permitted him no relaxation. In fact the pastoral office gave a wide scope to all these capabilities, and enabled him to labor for the schools, and to raise the standard of Catholic education, which was to him a burning and vital question. The same rare gifts of organization and of accomplishment he carried with him to his last post, the Church of the Sacred Heart, Sault Ste Marie, where he won, in the same unusual degree, the love and respect of his parishioners. While there he went with Bishop Scollard, as theologian, to the Plenary Council of Quebec.

A deeply learned man, in philosophy, in theology, and in the classics, Father Connolly had a practical common sense and judgment which made him an excellent adviser in the ordinary affairs of life. Genial, kindly and tolerant, with breadth of mind that soared above all pettiness; with a strong will capable of overcoming all obstacles, he had yet, through the humility of a true servant of God, a disposition to keep his remarkable personality in the background. He was quite annoyed, upon one occasion, to find his name brought prominently forward in a magazine article in connection with the league.

"The work, we are doing," he said to a Promoter, "is far above all that sort of thing."

Father Connolly had a big, generous heart that could never do enough for his friends to whom he ever accorded a warm and loyal friendship. His charity towards the poor was unbounded. He had, indeed, those sterling and genuine traits of character, that virile manliness, which made him specially popular with those of his own sex.

But, above all, he had in very truth, "the eye of single intention," for it was impossible to be in his company without feeling that his was a truly detached soul, and that he saw in persons as in things, only means of promoting the glory of the Sacred Heart. He was, in fine, a true Son of St. Ignatius, worthy of the best traditions of that glorious Society to which he had given forty years of his life. The sudden summons, which called him away, giving him barely time to receive the last rites, found him ready as he had ever been to obey the call of the Master. R. I. P.—*Catholic Record, London, Ontario, Dec. 9, 1911.*

Father John Peter Frieden.

Father John Peter Frieden, Rector of Saint Louis University, Saint Louis, Missouri, died suddenly on the second day of December, 1911. On the day before, Friday, he was heard to remark that he was in excellent health. On Saturday he said Mass outside. At four o'clock he went down town to consult with one of the patrons of the University upon certain projects which were under discussion. Arriving about fifteen minutes before five o'clock, he found that the gentleman had left his office. He spoke about twenty minutes with the secretary, and then stood up to take his departure. As he stood, he put his hand to his heart and said, "My God, I have such a pain at my heart." He sank back into the chair. The secretary offered him a glass of water, but he could not drink. The secretary then telephoned for a physician. The janitor was despatched to the nearest church for a priest. Enlisting the services of a chauffeur who was at the curb with his machine, the janitor brought the priest direct from the confessional in the Old Cathedral. When the priest came in, Father Frieden was still breathing. The doctor advised the priest to give absolution at once. This the priest did and in a few moments the end came. The secretary had telephoned to the University, immediately after calling the doctor. When two members of the community arrived at the office, Father Frieden was dead. He died before six o'clock, half an hour after receiving the stroke, and without having given any signs of consciousness beyond the few words in which he indicated his malady. The doctor said that death was due to paralysis of the heart.

On Sunday, December 3rd, the body of Father Frieden was placed in the domestic chapel, and on Monday in the lower church, as the titular Feast—St. Francis Xavier—was celebrated on Monday. After the services on Monday

night, the body was placed in the upper church. The funeral took place on Tuesday, December 5th. At nine o'clock the office was chanted by more than two hundred ecclesiastics in the sanctuary—Fathers and Scholastics of the community and members of other religious orders and of the secular clergy. Archbishop Glennon of Saint Louis and Bishop Jannsen of Belleville, Illinois, assisted. Very Reverend Father Provincial, R. J. Meyer, said the Mass and gave the absolution. After the Mass, the Archbishop, excusing himself for departing from the custom of the Society, made a short eulogy of Father Frieden and his work. It was his opportunity to address a very unusual assemblage. The church had been reserved, and there were present perhaps one thousand of the student body and the professors of the various faculties of the University. Chancellor Houston of the Washington University, being absent from the city, was represented by Dean Snow. Mayor Kriesman was there with other city officials. There were present, also, former Governor Francis, former Mayor Wells, Superintendent of Instruction Blewett, with members of the Board of Education, members of the Civic League, including ministers, and members of the Alumni Association. The students led the funeral procession for some distance out Lindell Avenue. At Kenrick Place they divided and stood with heads uncovered whilst the cortege passed between the lines. The deans of the various faculties and some professors with members of the community accompanied the remains to the cemetery of the novitiate at Florissant. Here Father Frieden's body was laid to rest beside the remains of those, who during ninety years had cleared the way step by step from the original wilderness and toiled and gathered to make possible the day of which he had seen the accomplishment.

John Peter Frieden was born on the eighteenth of November, 1844, at Ehnen, a small town in the Grand Duchy of Luxemburg. His father was Peter Frieden. His mother's maiden name was Anna Weischbillig. He entered the elementary school, at Ehnen, in 1850, when not quite six years of age. He remained in this school for six years, during which time his teacher was a certain Mathias Weyrich, the presiding officer of the board of church trustees. He had, at the same time, the advantage of a tutor in the person of his own father who was a retired teacher. In 1856 he made his first communion. In the same year he was confirmed by Nicholas Adamus, the Pro-Vicar, who was afterwards the first Bishop of Luxemburg. In the autumn, not having completed his twelfth year, he was sent to the Normal School in the city of Luxemburg. His father, having been a schoolmaster, was mapping out the path of life for the boy. The Normal School course was completed in three years (1856-1859) and John Frieden then studied for

four years at the Athenaeum, following the teachers' course which demanded a practical knowledge of the organ and other things, so that he did not find time for the study of Latin and Greek. The Athenaeum building had been a college of the old Society.

During the year 1863 he received an appointment to the school at Lenningen in the Canton of Remich.

From one of his admiring pupils of that date we have this reminiscence:

"I can recall that he impressed me as an almost angelic youth, when I, at the time, a mere child scarcely in my sixth year, was presented as a pupil by my oldest sister. He was in his nineteenth year when he was appointed as teacher in our town—Lenningen. He was with us but one year, leaving after him the memory of an edifying life. His office as teacher implied also the direction of the choir and the care of the altar. He seemed like a seraph about the tabernacle. Although at that time even good priests and excellent Catholics were more or less indoctrinated with Jansenistic principles regarding frequent communion, and the most edifying were satisfied with three or four communions a year, since the priests did not urge a more frequent reception, John Frieden went weekly, and, often, twice a week."

After one year at Lenningen, John Frieden was transferred to the school at Mertert in the Canton of Grevenmacher. Here he remained until the autumn of 1868. It seems that Mertert was without a teacher and John was sent over to fill the gap. This is the tale that we are told:

"In the diocese of Luxemburg the Gregorian chant, exclusively, was used at high mass and vespers. The plain chant was taught to all in the schools, but at high mass and vespers the singing was altogether by male voices. Now, it came to pass that the one who preceded John Frieden as teacher and organist in the town of Mertert, had incurred the disapproval of the pastor in something or other, and that the pastor had expressed his disapproval in the pulpit. The young men of the choir went into conclave. Accordingly, on the following Sunday, during vespers, whilst the pastor was incensing the altar at the *Magnificat*, the organ stopped and all the singers left the church. There was nothing to be done but to call upon the young ladies to finish the singing for vespers and benediction."

"When John Frieden arrived, the pastor insisted that the ladies should continue to sing. The young organist had soon to face the inevitable conflict. Possibly it was his love of silence and order that gave him reason to be dissatisfied with the behavior of the 'prima donnas.' He remonstrated with the pastor, but to no purpose. The suggestions of the bishop met with no better success. The young men should not come back. So, to save all parties, John Frieden

set to work quietly and trained a choir of fifty little boys. When they were ready, and occasion offered, they were allowed a day. The parishioners were in exultation. They would have nothing but the boys. The ladies at length submitted generously, though not without first having their fling at the new Schulmeister."

Herr Nicholas Kuborn, at present archpriest in Berlin, was a pupil in that school at Mertert. Writing after the lapse of half a century he says of his former teacher:

"He knew how to inspire those simple village children with high ideals, and we came together to do some study even during the vacation. His energy and sympathy made his pupils his friends, and we understood that he was working for our good. He lived in the home of my parents and every evening directed the studies of myself and of my deceased brother, Professor Kuborn. When our tasks were done, he worked far into the night to prepare himself for higher studies. He was a model in conduct, an example not only to children but to men, and he not only taught by practice as well as precept, but really influenced the whole of that little community by his exemplary life."

In the year 1868 John Frieden determined to become a religious. His father preferred that he should become a secular priest. He deferred to his father's wishes in so far as to return to the "Athenaeum" where he devoted himself entirely to the study of Latin and Greek, since he had not followed the classical course. In the beginning of 1869 Father De Smet was on his second last visit to Europe. The Grand Duchy of Luxemburg is adjoining the territory of the Belgian Province of the Society. Young Frieden heard of the arrival of Father De Smet, of his call for missionaries, and applied for admission to the Society in the Province of Missouri. He went to the novitiate at Tronciennes, in Belgium, there to await the return of Father De Smet to America.

The following letter (dated January 19, 1912) from Father Auguste Petit, master of novices at Tronchiennes states the fact of the arrival:

"Voici ce que je lis dans le diaire de la maison:

'24 February, 1869, advenit Joannes Frieden, candidatus Provinciæ Missourianæ.'

On a cherché en vain d'autres détails. On n'a pu rien trouver."

On the 22nd of April, John Frieden was joined at Tronchiennes for the missionary enterprise to Missouri, by one who had been a fellow student at the Athenaeum, and who had just completed the classical course. This was Nicholas Edelfried Schlechter. The two novices left Belgium with Father De Smet in the middle of June, and arrived at the novitiate, near Florissant, Missouri, on the 8th day of July. In the house record for that day we read:

"an. 1869. Julii 8. Fer. V. 1. Domum adiere P. De Meester, P. Ward, MM. Stephens et Cornely adducentes Dm. O'Neil, novitium futurum, et Carissimos Frieden et Schlechter a P. De Smet adductos ex Europa."

The following is a copy of the official entry:

"Joannes P. Frieden, Luxemburgensis, natus 18 Nov., 1844, in pago Ehnen Magni Ducatus Luxemburgensis, ejusdemque dioceseos, ex patre Petro Frieden et matre Anna Weischpillig, Catholicis legitime unitis. Ambo adhuc vivunt et non indigent opera ejus. Studuit linguæ Græcæ 10 menses, Latinæ 16 menses. Fuit Ludimagister per sex annos. Est bonæ valetudinis, devotus, ad omnia paratus. Ingressus est 24 Feb., 1869." Regarding his companion, Nicholas E. Schlechter, the record says: "In Societatem co-optatus est 22 Aprilis, 1869, qua scholasticus," It would seem that John P. Frieden's destiny was left undecided, pending his progress in the study of Latin.

At that time the residential equipment of the novitiate at Florissant consisted of the white stone house. There was still standing a part of the old frame building. It had two stories and two large rooms. The upper room was used as a chapel where Mass was said on Sundays for the neighbor-farmers. The lower story was the study and class-room of the Juniors during the summer. In the winter, the Juniors had study and class and recreation room at one end of their dormitory, the beds being pushed up to the other end.

At that time there were in Florissant four scholastic novices, eight novice priests from Holland and seven Juniors. They had none of those things that are called 'modern conveniences.' Each one carried water in a tin basin from the pump to the dormitory and, on winter mornings, broke the ice in the basin before washing. The house was heated by means of wood-stoves. The forest extended to the Missouri river. Wood was inexhaustible and it was healthful exercise for the novice to chop up what might now be counted precious logs of oak, ash, hickory, white walnut and black walnut, that were hauled in for fuel. If the winter was somewhat desolate, the spring was a real awakening in the fertile valley, the summer was rich with fruit and grain, the autumn forests were gorgeous. Here on the eighth of July, 1869, John Frieden felt that he had passed through the gateway to the missions of the west. Forty-two years later, in a lawyer's office in a modern sky-scraper, with electric bells and telephones summoning aid, he ended his career whilst exercising the duties of president of a university located in the great city only eighteen miles from the valley of Florissant.

In the September of 1870, being a novice of nineteen months, he was transferred to the juniorate, together with his companion, Nicholas Schlechter. The four novices, previously mentioned, had already made their vows. All

the other juniors had gone away during the summer. With the accession of two there was for the year 1870-1871 a juniorate of six. It was peculiar in this, that two were Americans, two were Irish and two were Luxemburgers.

Mr. Schechter pronounced his vows when his two years were up in April, 1871. Mr. Frieden's two years had ended in February, but he was not admitted to the vows. His training in one line, and in very limited spheres of action, and added to a very delicate conscience, had tended to make his scrutiny of duty microscopic. He had gone through the elementary school under the home supervision of his father who had been a schoolmaster. In his twelfth year he was sent to the normal school. In his nineteenth year he was a schoolmaster. By the age of twenty-five he possessed the well formed habit of minute exactness in a minute field. When this habit, exercised upon others in the discipline of the little village schools, was turned wholly upon himself, in the constant religious observances of the novitiate in his own daily life, there was danger. It was a serious matter to allow new obligations to one whose mind was already so burdened. The vows were deferred to the end of the classes, the 21st of June. In September of that year, 1871, he was sent to the college in Saint Louis, a very live place, where he had to keep his mind moving on an ever changing objective.

It will serve, perhaps, to Ours, as the most intelligible kind of history to be presented here with a chronological list of the duties which John Peter Frieden was called upon to exercise in the Society.

1871 to 1874—Saint Louis . . . Grammatica and Prefect
1874 to 1877—Woodstock, Maryland . . . . Philosophy
1877 to 1881—Woodstock, Maryland . . . . . Theology
On April 3, 1880, ordained at Woodstock, by Archbishop Gibbons.
1881 to 1882—Detroit . . . Minister, Prefect of Studies and of health, teaching mathematics, confessor in the church, in charge of Men's Sodality, Rosary Society and *Bona Mors*. Consultor.

In explanation of this program it may be stated that Detroit had been accepted only four years previously. We had been given the old cathedral and parish and the Bishop's house. The city was small, the parishioners were few and classes were held in the residence. There were fifteen in the Community: five priests, six scholastics, four coadjutors.

1882 to 1883—Detroit . . . Prefect of Studies, Teaching Philosophy, the same societies, Confessor, Consultor.
1883 to 1884—Frederick, Md. . . . Third year under Father Perron.
1884 to 1885—Detroit . . . Prefect of Studies, Men's Sodality, Confessor, Consultor. (The work at Detroit had grown).
1885 to 1889—Detroit . . Rector of Detroit College from July 8, 1885 to January 27, 1889.
1889 to 1904—Saint Louis . . . Provincial of the Missouri Province from January 27, 1889 to Sepber 23, 1893.
1894 to 1896—Florissant . . . Instructor of the Fathers of the Third Year.
1896 to 1907—San Francisco . . . Superior of the Mission of California.
1907 to 1908—Milwaukee . . . Spiritual Father from October to February.
1908 to 1912—Saint Louis . . . Rector of Saint Louis University from February 10, 1908 to December 2, 1912.

This list will, perhaps, present to most of Ours a more satisfactory basis for an appreciation of Father Frieden than they could get from an individual's commentary on passing works and on phases of natural disposition. The list will supply a more correct estimate of his character than could be given by a record of personal impressions. Personal impressions always differ *per modum recipientis*. They are necessarily cast in the subjective mold of the receiver and are given the purely subjective coloring. And, then, from the limitations of expression they receive another transformation which is even more of a variable than the impression. The bare list of occupations gives something universally and impersonally objective, a result of judgment passed by those who were officially obliged to take account of fitness. The statement of a continuous judgment of this kind, unvaried for a period of twenty-seven years of very responsible charges, tells more of the reliable character of the man than could be told in paragraphs on the virtues of which there is inquiry in the *Informationes*.

It may be asked how Mr. Frieden could have been ready to teach in 1871, having entered the Society in the February of 1869? When Mr. Frieden entered, he was already an experienced teacher and his entire course of studies had been directed to the teaching profession. He needed a

knowledge of English and a better knowledge of Latin and Greek. The novitiate was very Latin in those days. There was Latin class every day under expert classical scholars. As for English, Father Isidore Boudreaux, the master of novices, was a consummate master of orthoëpy. When a novice arrived from a foreign land, he was put into the hands of an English-speaking novice, and for an hour a day during two years, the pair pounded away at Webster's spelling book. They began at the beginning, letter and syllables, and if it was necessary to pronounce a word or syllable a thousand times to get it correctly, it was pronounced a thousand times. Mr. Frieden was an intellectual man, he knew how to study, and he was a hard student. So that in 1871 he differed from other good professors in being, perhaps, more systematic.

During the three years in the college at Saint Louis, by reason of his system and experience, he found time to read. He began on the American authors, Prescott, Bancroft, Irving, etc., and read their entire works through, volume after volume. And there was much else that he read. So that when he went to Woodstock in 1874, he had a good knowledge, at first hand, of English literature.

It was during his administration as Provincial that the Philosophers' Building was erected in Saint Louis. The Scholasticate had been established with a first year of philosophy in 1889. There were twenty philosophers. They lived in the college faculty-building. In 1890, with the second year added there were forty-two philosophers. The Philosophy Building was begun in the spring of 1891, and was occupied in September by fifty-eight philosophers.

In 1892 Father Frieden went, as Provincial, to the Congregation held at Loyola in which Father Louis Martin was chosen General of the Society.

After two years at Florissant as Instructor of the Third Year he was sent to California. He arrived at San Francisco on November 19, 1896, and two days later was announced as Superior of the California mission and Rector of St. Ignatius College. He arrived to partake of the harvest following the labors and self-sacrifice of many distinguished men. On Christmas morning, just five weeks after his coming, the wonderful organ that had been building in the Church of St. Ignatius was played for the first time. Mr. Clarence Eddy had come from the other ocean to introduce to the people of San Francisco their great instrument which he pronounced to be the best church organ in America, the finest, and in mechanical accessories the most complete. This was a prelude to benefactions and beautifying improvements in the hall and chapel of the college. In 1899 Father Frieden spent several months in Turin on business con-

nected with the Mission. Two years later, in 1901, the property at San Pablo was sold for two hundred thousand dollars. Through this sale, the establishment at San Francisco was cleared of debt after its long struggle of forty-six years. In 1903 the magnificent gymnasium was built at a cost of forty thousand dollars. In October of 1905 the Golden Jubilee of St. Ignatius Church and College was celebrated with fitting solemnity of thanksgiving and hope, and the new half century was entered upon with the prospect of all that can be done by energy without anxiety. But it was only half a year before the disaster came. On the eighteenth of April, 1906, the church and college were destroyed by the fire that followed the earthquake. Father Frieden left the premises with a bundle in his hand, the most valuable documents tied up in a sheet.

But many kind friends sent liberal and immediate contributions. The help came from every part of the United States. On June 1, temporary structures were begun upon a new site. Classes were resumed in September and a temporary church was blessed in December. Towards the end of the following August, 1907, Father Frieden ceased to be Superior of the California Mission. He continued to be Rector of St. Ignatius College until October 15, when he returned to the Missouri Province. He held the position of Spiritual Father in Milwaukee for a little more than three months; and on February 10, 1908, he was appointed Rector of the Saint Louis University.

In Saint Louis Frieden found a field prepared for his energy. He entered into the midst of a luxuriant growth where others had tilled and toiled and laid down their strength. It would be heedless rashness to assert that his work was more important than the initiative of Brother De Meyer and the little band of missionaries from Whitemarsh, who almost a century before floated down the Ohio river on a flat-boat. Father Frieden's commendation is that he did not dissipate the legacy. He arrived at the time of greatest momentum and he did not check it. According to the articles of previous agreement the complete control of the Medical School fell into his hands. The Dental School was affiliated. The Law School was re-organized. A department of higher science and a department of commerce and finance were added. Two new academies were opened, one for the north side and one for the south side of the city.

Father Frieden had a capacity for continuous work, and he was able to turn to advantage the service of others. He believed in advertising, and what might be called his leisure moments he gave to advertising. This he did mainly by mailing printed matter of every description which indicated the character of work that was being done in the university. He took care to put the stamp of the university on every

unmarked particle of mail matter that had to pass through his hands to the post.

He placed trust in his officials. It was the observation of the writer that when he gave a certain work to be done, he did not inquire afterwards whether it had been done. He apparently dismissed it from his mind, to apply to other things. We say, apparently, for he had a very keen memory for the details of past transactions. If one did voluntarily report upon the fulfilment of a commission, he merely said "Deo gratias."

His religious life was exactness; his piety natural, unhidden without being obtrusive. He had cultivated, to the degree of accomplishments, three things that go far to make up domestic discipline: silence, punctuality and minding his own businsss. His desk was a continuous marvel of order and symmetry: there were no days of general clearance. In disposition he was a combination of the boy and the general. When his mind was not harassed by affairs it took but a very little word to please him, and in conversation he made no adverse comment on the doings of others. In official matters, when his mind was made up to a certain work, the work was followed to success or until there was evidence that it had to be abandoned. And in serious matters he never made up his mind without previous consultation.

Those who did not know Father Frieden from the early days may not have known that his external positiveness was for the most part acquired. His exactness had been microscopic, to the minuteness of scruple and hesitancy. So pronounced had it been that his vows were deferred four months, pending correction. The tendency to examine and hesitate was made the foundation of his broad immediate and very liberal concessions. He had learned by experience the meaning of the saying that he who hesitates is lost. Hence it was that he did not go back over decisions once made with sufficient light. To stop would have been peril. There was the compelling need to go forward; and he had schooled himself to this. The result of this constant *imperium* over the natural enemy was that apparent sternness which to some was the most visible point in his character. This gave rise to peculiar contrasts. One went to his room, for instance, to make a proposition or ask a permission. Immediately, in mien and attitude, he was the judge preparing to give a decision. If the project did not conflict with fixed methods, he said "Deo gratias," which meant "go ahead." If it was a personal matter which he saw no clear reason for disapproving of, it was granted at once, often enlarged,—and he might even proceed to suggest the opportunity and furnish the means for carrying it out. Sometimes, of course, in the necessity for decision, he would say "Deo gratias" before one had finished, and this might

produce a little complication when there were other explanations to be made. This bit of psychological analysis will be pardoned, as being offered to help towards estimating a certain formalism which some might not, perhaps, have been able to reduce to its causes.

With persons on the outside, where the strictly official decision was not called for, the mask was not assumed and there were only dignity, kindness and simple earnestness. As an indication of the public esteem in which he was held we may state that, on the morning following his death, he was made the subject of a eulogy in a Sunday sermon by Mr. Lichleiter, a Methodist minister who had been associated with him in the work of the Civic League. And, on Monday morning, December 4th, the Saint Louis *Republican* contained an estimate, written by the editor and proprietor, who is a member of the advisory board of the Saint Louis University. We produce the editorial in full as marking the impression produced by Father Frieden upon seculars who met him in his official capacity:

"The first thought of St. Louis on hearing of the death of Father Frieden was not of the executive energy of the College President or the administrative genius of the ecclesiastic. It was that the community had lost from the ranks of its citizenship a man and a Christian.

"The busy educator was a citizen of a type all too rare. He was in active sympathy with every movement making for a better community life and found time to serve on committees of the Civic League and to speak for the causes which enlisted his support.

"His personal habits were of the simplest. He lived the gospel of good health through plain living and radiated energy and good cheer wherever he went. Not a specialist in any one field of scholarship, he was an ardent lover of great literature, and his wide and constant reading saved him from the least touch of that mental dry-rot which too often overtakes the educational executive encumbered with details.

"Father Frieden was a genius for association with all sorts and conditions of men. His was the tact of simplicity and straightforwardness and the sympathy born of healthy interest in all interesting things. He listened well and sympathetically, and when he talked he spoke of matters of faith and devotion and experiences of the religious life with the same zest and naturalness with which he discussed college athletics or current social and political issues.

"The end came to him in the midst of a busy day as he went about his usual work with his characteristic good cheer." R. I. P.

Father David B. Walker.

Father Walker was born in Ireland on November 13, 1829. He came to the United States as a young man, and began his studies at Mt. St. Mary's, Emmitsburg, Md. He was ordained on the 4th of September, 1859, and went to the diocese of Cincinnati, where he was assigned to All Hallows Church as assistant pastor, thence he was sent to take charge of the parish of St. Patrick's, Cumminsville, Ohio. Here he built a new church as a monument to his zeal and energy, His financial ability seems to have been very useful to Bishop Purcell, and to have contributed much to the better condition of the diocese. Desiring to enter the Society of Jesus, he asked permission of the Bishop, but was refused. "Then," said he, with a dry humor known to his friends, "you must let me ask our Holy Father, Pope Pius IX." In a private audience the Holy Father granted his request, and he entered the novitiate at Roehampton, England. After taking his vows, he returned to New York, and was appointed to St. Laurence's, 84th St. Here he remained several years. He subsequently labored in St. Mary's County, Md.; in Troy, N. Y.; and in St. Peter's, Jersey City. From Woodstock, Md., he was sent to St. Francis Xavier's, 16th St., N. Y.; and thence to St. Mary's, Boston. Here he labored for about four years with unabated zeal almost to the end. After a few days' illness following a paralytic shock, he died in the most peaceful manner in Carney Hospital, on December 19th, 1911. The funeral Mass was said in St. Mary's by his Provincial, Father Hanselman, and his remains were interred in the community cemetery at Holy Cross College, Worcester, Mass.

Father Walker was remarkable and venerated for his priestly qualities. His zeal and spirit of Apostolic labor were in keeping with the exactitude of his religious observance. Grateful and loyal, he was to those who knew him best a companion as pleasant as he was edifying. R. I. P.

Rev. Alexander von Ascheberg.

Father Alexander von Asheberg died peacefully at 12.15 P. M., in the Sisters' Hospital at Mankato, Minnesota, January 3, 1912. For some time previous he had suffered from dropsy and heart trouble, but thanks to his strength of character and the care of his physician he was able to work as untiringly as ever. During this time he was active in giving "Forty Hours," in preaching and hearing confessions, directing his course of "social study," the Men's Sodality and his "boys," as he was wont playfully to call them. Especially in the pulpit and in the confessional he

was indefatigable. He heard confessions till Christmas. On Christmas day he said his three Masses with great effort and continued to say Mass every day until Saturday before New Year. He had received Extreme Unction a few days before, but he never gave up hope of recovery. During his last days he suffered very much. On one occasion he asked me to pray that if it were the will of God death should come soon, for the pain had become intolerable. His desire was granted more speedily than he had expected. His death was sudden, carrying him off while in full possession of his consciousness and without the slightest agony. The body was first placed in the chapel of the hospital and later on removed to our new Sodality chapel.

The burial service in our church was simple but impressive. His Grace, Archbishop Ireland, and Bishop Trobec of St. Cloud and Bishop Heffron of Winona sent expressions of their regret.

Father Alexander von Ascheberg was born at Beckum, Westphalia, June 18, 1848, the only son of a noble Westphalian family. His father died while Alexander was still young. He entered the Society of Jesus in Münster, October 4, 1866. Owing to the Kulturkampf he was banished from Germany with his brethren in December, 1872. The next four years he spent as teacher and prefect in the various Colleges of Belgium. In 1876 he went to England to complete his theological studies and was ordained to the holy priesthood in Ditton Hall, September 7, 1879. From 1881 to 1887, while engaged as professor in the Colleges of Antwerp, Namur and Verviers, he devoted the work of his ministry especially to the Germans of those localities. During the next seven years he worked successfully in the German Church of St. Joseph's in Paris. His greatest success was achieved amongst the young men. In 1894, he came to America and labored untiringly and zealously as preacher, confessor and director of young men's Sodalities in Boston, Buffalo, Cleveland and Mankato. He had a peculiar gift for encouraging the young and inspiring them with confidence in themselves, and thus he opened the way for many to the priesthood or to the Society of Jesus. Besides his "boys," as he was accustomed to call them, the special objects of his zeal were the various organizations and associations of Catholic men; the German Catholic Central Verein, the Catholic Federation of America and the Social Study Club.

The characteristic style of preaching adopted by Father von Ascheberg was direct and popular. Hence he was well liked as an orator in large public gatherings. His powerful stentorian voice was able to fill the largest hall.

May our Lord reward him abundantly for his sacrifices, labors and sufferings. R. I. P.

Mr. Leo E. Bennis.

Though Mr. Bennis had been suffering for the last two years, the news of his rather sudden but not unprovided death on Wednesday morning, March 27th, at St. Joseph's Hospital, New York City, came as a great shock to his many friends and religious brethren. The hope that God in His goodness would grant the precious gift of health was vain. It seemed hard to believe that a life of such brilliant promise should end so soon. But God wanted the generous young soul for Himself, and so answered the many prayers that stormed heaven for the last two years in His own wise way, by calling him to his eternal reward.

Mr. Bennis was born at Punxsutawney, Pa., on the 15th of October, 1886. The great gifts with which he was endowed by nature, were in evidence even in his early boyhood at home, where the strong and affable character, which in later years left a lasting influence for good on all who came in contact with him, was fostered by the gentle firmness of good and practical Catholic parents. After receiving his first education in the schools of his native town he entered Canisius College at Buffalo, in the fall of the year 1901, and here from the very beginning gave signs of remarkable gifts of heart and mind. For five years he led his classes in all branches, and in the years of his collegiate course became prominent as leader of the different college organizations, some of which he himself started. God had gifted him with the clear mind, the generous heart, the noble and strong character which go to make up all true leaders of men, and besides, had blessed him with an earnest piety, a manly humility, a capacity for hard and enduring study and unflagging cheerfulness which endeared him to teachers and students alike.

The world indeed, offered to such a character the brightest and most alluring inducements, but regardless of all these he chose the simple dignity and cross of a religious life. To some this resolution may seem a matter of course, but to those who knew Mr. Bennis personally it will be evident that to reach the determination of entering a religious order, the field in which God wanted him to expend his energies, cost him much thought and persevering prayer. Grace triumphed. On September 7th, 1907, Mr. Bennis entered the Jesuit Novitiate of St. Andrew-on-Hudson, the first who entered the New York-Maryland Province as a recruit from the old Buffalo Mission. Here he devoted himself with the same zeal in the attainment of perfection, he had formerly displayed as student. The fervent student became a whole-souled soldier of Christ. The good exam-

ple which he gave by his solid piety and devotion to duty will ever be remembered by those who had the good fortune of being his fellow-novices. For his was not a virtue that bore the stamp of strain, but one which gave it a natural charm that made it attractive in the eyes of others. He had mastered to a great degree the power of seeing God's will behind the whole routine of small, endless affairs, which go to make a novice's every day life, and so lived daily in the spirit with which his rules had been inspired. On January 1st, 1909, Mr. Bennis was appointed beadle of the novices, in which position he proved himself worthy of the trust imposed upon him by his superiors. In this position he won the esteem of all his fellow-religious; for he made himself dear to all by an affable charity. He was enthusiastic and quick to sympathize with all the plans and undertakings of his brethren, which furthered the common good and helped to increase the charity of religious life. Now, it was some little plan to make study more efficient; now, some scheme for arousing new interest in the study of the spiritual exercises; now, an excursion to break the monotony of routine; now, it was a suggestion or help from his own experience and talent, modestly explained to give impetus and success to any work in hand. Perfectly unselfish, his was an earnest interest in all that seemed in keeping with the will of superiors and aims of his fellow-religious.

At length the two long years of a Jesuit noviceship were at an end. The morning of the feast of our Lady's Nativity, 1909, found our brother at the altar offering himself to the service of his Lord and Master. The "suscipe" of that morning was fully realized in him. For the love and grace asked for in this act of surrender were indeed granted, but God in His incomprehensible Providence, took from him all he owned, health, liberty, future usefulness and even life itself. His Juniorate was marked with the same old-time industry. He was handy with the pen, and when in the course of the year his efforts were awarded a publication in the pages of *America*, he began to hope that his secret ambition might some day be realized. His originality and finish of style gave great promise of eminence as a writer and of apostolic fruitfulness in the army of those that fight for the cause of Christ by means of the pen. During the Holy Week of 1910, the first symtoms of tuberculosis made their appearance. Resignation to a soul burning with such ambition was no easy matter, but it was precisely this trial that brought into stronger relief the sterling character Mr. Bennis ever manifested. The struggle for health while at White Haven, St. Joseph's Hospital, Philadelphia, and St. Joseph's Hospital, New York City, was great and persevering, but always, to the edification of those about him, supported by a spirit of humility and resignation so beauti-

fully expressed in his own words, written on a scrap of paper found in his room after death: "Nothing obscures the shadow of the cross, and I feel its full length; I am satisfied, because its shadow, dark in reality, is in truth most glorious, and is but the promise of beauty at the source where is the light shining behind the cross glorified by the triumphant and everlasting bliss of the God-Man." After the operation for appendicitis little hope seemed to remain for the sufferer. For months he lingered on in patience. And then finally, by degrees, grew worse until during the last month of life it appeared as if every imaginable pain were crowded into his last days, pleurisy, a swelling of the right tubercular gland, sores on the ears, headaches, chills, fevers and worst of all great mental agonies, which forced from him the expression: "God help me, I cannot stand this much longer."

Amid these struggles he joined his brethren at Woodstock in a Novena of Grace to St. Ignatius and St. Francis Xavier, that God might grant him relief, either in death or restoration of perfect health. By the daily repetition of his "suscipe" during the novena and by falling back on the principles which he clearly proved were deeply rooted in his heart, God blessed his heroic struggle by giving him a great sense of peace during the last week of his sufferings, and finally by taking to Himself His faithful servant.

Mr. Bennis was buried in the novitiate cemetery on the Hudson. His memory will indeed be dear to those that came in contact with him, for he was a true soldier of Christ. Though he served but a short time in the ranks, he bore his share in the heat and burdens of the day. He was, in truth, a man after St. Ignatius' own heart—a man possessing a dignified and gentle courtesy, conscientiously and invincibly attached to principle, God fearing, charitable, nobly independent, yet humbly dependent,—a scholastic whose life will ever convey a powerful lesson to those who knew him personally and still remain in the ranks to prepare and combat "Ad Majorem Dei Gloriam." R. I. P.

VARIA

ARGENTINA. *Note about the Old Jesuit Missions on the Alto Paraná.*—In a neglected corner of Argentina lies the Territory of the Misiones. A bit of its history peeps out in a delightful sketch of the Iguazú Falls written by "Argentine" for the Southern Cross of December 22. "We first hear of the colonization of the fertile land of the Misiones at the opening of the XVII century, when the Missions established by members of the Company of Jesus in Sao Paolo were attacked by the tribe of the Mamelucos, and the Fathers transferred their reductions (12,000 persons) to the present territory of Misiones, on the bank of the Alto Paraná. They built churches, whose ruins are still admired, inasmuch as they are so many relics of the patient labor, the earnest faith, and the love for virtue of those extraordinary, self-sacrificing men. They sowed maize, mandioca, vegetables of different kinds, tobacco, beet root and rice. Even now there exist traces of ground plots which are well nigh hidden by trees. After the expulsion of the Jesuits the missions remained in the hands of the Indians, who, due to the lack of proper guidance and intelligent advice, scattered in the long run, and thus there collapsed a monumental work of patience and endurance whose inner story is known only to the Jesuits themselves. In that fertile corner of the Argentine Republic there are no railroads, there is no cooperation, and the government affords but scant help. But when the change comes, when human intelligence and the woodman's axe go hand in hand, then, indeed, there shall arise from its lethargy that fecund region which conceals the arcana of its virgin forests in a quiet slumber whose lullaby is sung by the whispering waters ofthe Alto Paraná, Iguazú, Uruguay and Pepiri." *America.*

BALTIMORE. *The Church. Guild of St. Raphael.*—A suggestion by Father Ennis, which met with a hearty response, was the forming of the Guild of St. Raphael of St. Ignatius' Church. The object of the Guild is the visiting of the sick in hospitals or in their homes, to bring a ray of sunshine to the poor sufferers.

The Ladies' Auxiliary of St. Vincent de Paul Society.—The Society closed its season's work with the most successful year in its history. At an informal luncheon, held in the Sewing rooms, on Thursday, April 18th, the following report was read: Three thousand two hundred and fifty pieces of clothing were distributed; 27 boys' suits,

27 pairs of shoes, 54 pairs of stockings through the Young Catholic Friends' Society; 5 tons of coal through the Conference of St. Vincent de Paul; 3 tubercular patients supplied with milk; 75 families and institutions visited; 3 babies baptized; 1 child placed in Kernan Home; 1 baby placed in St. Vincent's Orphan Asylum; 1 woman entered the asylum of the Little Sisters of the Poor; 1 colored boy put in the Industrial Home, Clayton, Delaware; 2 colored girls placed in St. Elizabeth's Home; 2 women sent to hospitals; 25 Christmas baskets distributed; 200 boxes of candy at Xmas' to Father Sandalge's Mission, Curtis Bay; $150 given in urgent need. A successful card party was held from which the sum of $150 was realized.

BELGIUM. *Some Information about Our Litanies.*—The WOODSTOCK LETTERS in two previous issues (1890, p. 286; 1893, p. 315) treated of our Litany of the Saints. I would like to add the following information concerning them:

A letter of Father Claude Aquaviva, July 16, 1594, prescribed the recitation of the Litany of the Saints everywhere, "prout in breviario, pro Ecclesiæ necessitatibus." The Ninth General Congregation, "ad inducendam conformitatem" ordered the "Ave Maris Stella," the "Sub tuum præsidium," and the prayer "Defende quæsumus." Father Aquaviva had recommended the addition of the first or second of these prayers. The deputies of the various provinces desired to have uniformity.

Father de Noyelle in a letter, May 21, 1683, ordered the insertion in the Litany of the name of "*Saint Francis Borgia*" after that of Saint Francis Xavier. From this one must conclude that the custom already existed of invoking in order our Confessors "non pontifices," Saint Ignatius, Saint Aloysius and Saint Stanislaus. Now by the insertion of these names our Litany ceased to be strictly liturgical; hence Father de Noyelle deemed it proper to add to *S. Francisce* the name "Borgia": "ad eundem ubique morem inducendum avertendamque ambiguitatem, quæ ex proxime advocato Francisco Xaverio posset precantibus oriri."

To the Belgian Jesuits, accustomed as they are to invoke the four Saints Francis with their second name, it sounds strange to hear in some provinces, *Sancte Francisce, Sancte Francisce, Sancte Joannes Francisce, Sancte Francisce.*

The liturgists, it seems, thought it necessary to suppress in our Litany *Xaveri, Borgia, de Hieronymo*; yet to make it truly liturgical they should also suppress at the end of the Litany of Loretto the beautiful title *Regina Societatis Jesu.*

The Litany of Loretto, as the WOODSTOCK LETTERS has observed (1893 and 1896) was added by Father Ricci in 1761. After the suppression of the Society in Rome our Fathers in Russia recited it on Saturdays and the eve of the feasts of the Blessed Virgin.

Among the different prayers which we recite after the *Sub tuum præsidium*, is that beautiful one in honor of St. Ignatius and St. Fraxcis Xavier: *Deus qui glorificantes.* This is taken from the Ambrosian Missal (1768, p. 372), which, on the feast of our Holy Founder, adds to the prayer: *Deus qui ad majorem.* . . . this "*oratio* super populum," *ut qui beati Ignatii.* . . . When our missionaries are about to depart, several provinces add to these last prayers, the one "pro peregrinantibus." And when any of Ours is dangerously ill, we recite the prayer "pro infirmis." Is there uniformity in the latter practices? I doubt it. On these other points the custom varies. In some places they repeat at the beginning of the Litany the *Kyrie eleison*, *Christe eleison*, *Kyrie eleison*, after the one who recites the Litany. He repeats also the invocation of our Saints on the eve of their feast. Lastly in Ps. 69, the last verse is sometimes cut in two; the community says: *Domine ne moreris.* This seems to be more in keeping with the rules of the liturgy —*From a Letter of Father L. Delplace, S. J. Louvain.*

Louvain.—On the 26th of March, 1911, Father V. Fallon, Professor of Moral Philosophy, passed the Examen of "licencié en sciences politiques et sociales." This examen does not admit of different grades.

The vacation lectures of the University were given from the 17th to the 20th of April, 1911. Many Jesuit scholastics came from various colleges of the Province to attend them. Father Misson, theologian of the Louvain College, gave a conference illustrated with lantern views on the Roman and Gaulish discoveries in Alesia.

Namur.—The eclipse of April the 17th, 1911, took place under very favorable conditions, much to the contentment of the Belgian populace who viewed it with keen interest. Namur, being well situated on the line of totality, was selected as the rendezvous for those of our Fathers and scholastics who were to take the usual observations and records. These were Father Stein of the Vatican Observatory, Father Wulf of the German Province, Fathers Lucas, Beernaert, Schaffers, Willaert, Dierkx, Véreux of the Belgian, and Father Pinto of the Portuguese Province.

Methods employed differed little from those resorted to at Tortosa in Spain for the eclipse of August, 1905. The variations of resistance indicating the diminution and increase of light during the transit of the moon across the sun's disk were given by a photo-electric instrument, so that the initial and final time of the maximum phase could be accurately obtained. Greater precision was hoped for than on the previous occasion, the selenium being replaced by potassium. Unfortunately the instrument was rendered delicate to the extent of the indicating and recording needle leaving the film altogether during the maximum phase,

otherwise results were highly satisfactory. Through the kindness of the Minister of Sciences and Arts, and of M. Lecointe, director af the Astronomical Service at the Royal Observatory, our Fathers were in telephone communication with this observatory, Uccles, and received wireless signals from the Eiffel tower, thus being assured of the correct astronomical time.

Missions. Calcutta.—The students of St. Francis Xavier's College have shown up well in the public examinations. The whole of Rhetoric, ten in number, passed the Cambridge Certificate. For the Senior Cambridge, the ten who entered for the exam were successful, one passed with Distinction and Honors. Of the Junior candidates, seven out of fourteen passed.

Bengal.—A great step has been taken in Chota-Nagpore towards the bettering of the lower class of natives who, despised for their inferior intelligence, and poor beyond description, have long suffered at the hands of unscrupulous Rajahs. The great object of the missionaries is to rouse them from their said state of lethargy, make them trust more in themselves, convince them of the immense benefits they would derive from a national cooperative Bank. They have well responded to the call; from March, 1906, to April, 1911, more than 6000 families have brought in a capital of 25,726 roupees, or 42,447 fr.

Ceylon.—The "Missions Belges" for February, mentions the Consecration of two Indian Bishops at Kandy. One is the first that the Papal Seminary of Kandy has yet given to the Church. His elevation to the Episcopate very shortly after his ordination to the priesthood speaks highly of the work of the Jesuit Fathers who are in charge of the Seminary.

Galle. The new College of St. Aloysius has been recently opened. It is fifteen years since the original school of Mount Calvary was established. Its growth has been rapid. Of the 385 pupils of the College, 280 are Catholics.

The Defense of the Congo Missionaries.—It has been actively taken up by the whole of Catholic Belgium from the day almost that the missionaries were grossly calumniated. The manifestations in their favor continue all over Belgium. One of the most striking was that held at Roulers, where three meetings took place simultaneously. The halls were crowded to overflowing. The chief speakers were Mgr. Roelens, Father Vermeersch and M. Ch. Beyaert. At Namur, M. l'Abbé Anciaux, speaking for the same cause, was much applauded by an audience of workmen and socialists. He was in former years missionary in America.

Other manifestations have taken place in many cities and towns.

Preachers.—The Lenten sermons in S. Gudule were preached this year by Father Barret. Other preachers during Lent were Fathers Paquet, Hénusse, De Vos, Godtschalk, Dohet and De Villers.

On the 22th of March, Father Barret delivered a Charity Sermon at the Jesuit Church, Louvain, for the benefit of the noble work of the Ladies of Calvary; these latter are women of noble birth, who devote themselves to the service of the disease stricken poor. It was founded years ago by Father A. Petit.

The Lenten Mission at the Louvain Penitentiary was given by Fathers Ch. De Temmerman and P. Charles. Of 500 prisoners 432 made their Easter duties.

Books.—The sixth edition of "Institutiones Theologiæ Moralis" by Father Genicot, reviewed by Father Salsman, has been completely sold in two years and a half. This edition comprised 4,500 copies. The seventh edition has just been brought out. (price, 12 fr. the two volumes, 10 fr. for Ours.) Father Salsman has published new annotations with the "Casus" of Father Genicot. They are not sold separately.

In a small pamphlet of thirty-one pages, entitled "La Mainmorte Congréganiste" Father Vermeersch explains away the objection moved by the Anticlericalists against the growing number of religious in Belgium; that the competition of many of the congregations is ruinous for the small manufactures; that money for our large colleges is obtained through spreading superstitious fears and playing on consciences, etc., etc. Then follows a lucid exposition of the contrary thesis, that apart from any higher consideration and taken purely in the order of economics, the religious of the twentieth century are an immense benefit to the country.

BOSTON. *The College. Reception to His Eminence Cardinal O'Connell.*—His Eminence the Cardinal visited his Alma Mater, Boston College, Tuesday afternoon, March 19, and was welcomed enthusiastically as "The Greatest Alumnus," by more than one thousand students and guests. The Cardinal is a graduate of the college of the class of '81.

His Emminence gave an address full of spirit, and had this to say of the Society's training:

"I am happy to return to my Alma Mater to-day—to receive her congratulations, and to renew the memories of those early days which laid the foundation of whatever I have accomplished since.

"It is pleasant now to review the early successes which stimulated me to better work. During all my school days wherever spent I had never been an idler. And I still possess the trophies of hard fought battles whose field was the class room. I am prouder of them now even than I was

then, for they mean far more. I have no regrets over time lost during my student days. For then, as now, I loved work and it made me happy then as it has ever since.

"My life as a student in this institution was one long sunny day. I never had a professor here who was not as kind as a father. I never had a schoolmate here who was not an upright and honorable youth. From the day of my entrance I was a competitor for scholastic honors, and I won more than my due share of the highest of them. But in all the competion, there was no antagonism. And my rivals remained then, as now, among my best friends.

"For that was the distinctive spirit of this college, and I think of every Jesuit College.

"As a student here, I loved this college dearly too for the manly freedom it inculcated. I saw in those in charge the very highest type of manhood,—clear-headed, high minded, saintly, but normal men.

"I never heard here anything but sane, sensible principles of conduct. My professors had voluntarily accepted a hard and narrow path of sublime renunciation. But they never imposed unnecessary burdens upon others."

BUFFALO. *St. Ann's School Again Honored*—St. Ann's School again came to the front when it captured two valuable prizes at the recent Buffalo-made Goods Essay Contest held under the auspices of the Buffalo Chamber of Commerce. Last year the school won distinction in a similar contest, and this year it was even more successful. The contest was open to all the schools of the city, private as well as public. The subject of the contest was the possibilities offered by our city to furnish parlor, dining room, kitchen, table, and personal equipments with Buffalo made goods. These subjects were distributed amongst the various grades of the schools, from the ninth to the fifth inclusive, each grade receiving the subject most befitting it. St. Ann's School won two places. The first place in all the fifth grades of the city, and the fifth place in all the sixth grades. Eighteen prizes were offered for each grade. Over 10,000 essays were written. Little Hildegarde Meiler of St. Ann's won the honors for the fifth grade, and little Nick Stahl won the fifth place in the sixth grade.

The Poor Souls Club.—This is an association for the benefit of the suffering souls in Purgatory. There are over 500 members in the club. Offerings are made for masses, and each member prays daily and offers one communion weekly for the poor souls. In the last seventeen months 634 masses were said in their behalf.

CALIFORNIA PROVINCE. *Santa Clara. Golden Jubilee of Father J. M. Neri.*—On March 18th, at Santa Clara, the Rev. J. M. Neri, the first Jesuit ordained priest in California, celebrated the golden jubilee of that happy event. Father

Neri, who was born in Italy, in 1836, came to the United States in 1858, and has almost continuously since been identified with the progress of education and the Church in San Francisco. He taught philosophy and the natural sciences in St. Ignatius' College, in that city, for more than a quarter of a century. In the course of his lectures on electricity he established the first storage battery in San Francisco, and on July 4, 1876, during the Centennial Celebration, introduced the first public arc lights seen on the Pacific coast, stringing them along Market street, to the great wonderment of the people at this innovation in street lighting. Father Neri has unfortunately been blind for the past five years, the result, it is supposed, of his too protracted use of his eyes in scientific work.

CANADA. *New Provincial.*—The Rev. Joseph Carrière, S. J., Rector of St. Boniface College, Manitoba, since July 22, 1910, has been named Provincial of the Society of Jesus for the Dominion of Canada. After his classical studies at St. Mary's College, in his native city of Montreal, he entered the near-by Jesuit novitiate at Sault au Recollet, July 30, 1888, at the age of seventeen. Outside of twelve years of direct religious and intellectual training, Father Carrière taught successively higher classics and mental philosophy in three different institutions, and for two years was prefect of studies and discipline at St. Boniface College.

Montreal. Interesting Literary Discovery.—A very interesting literary discovery has been made by the Abbé Dubois, the principal of the Jacques Cartier Normal School of Montreal. It is a work composed by Father Chastelain, one of saintly companions of Father de Brébeuf, in the Indian missions of what was then far away Lake Huron. The book is in Latin, and is called "*Affectus amantis Christum Jesum, seu Exercitium Amoris erga Dominum Nostrum pro tota Hebdomada.*" Its date is 1648, that is, one year before the martyrdom of de Brébeuf and Lalemant. How he contrived to write it in such surroundings is so incomprehensible that Father Felix Martin, S. J., who was the first to revive the study of the old Jesuit Missions and who knew all about the difficulties of the situation, refused to believe that there was any such book, but Father Sommervogel, the continuator of de Backer's "Bibliothèque de la Compagnie de Jésus," said he had it in his hand. This was in Europe, and it was not supposed that any copy could be found in America until the indefatigable Abbé Dubois discovered the treasure. Of course, it is part of the wreck of the old Jesuit College of Quebec. It is dedicated to the "Sodalists of the World." It consists of one quarto volume, and has 483 pages apart from the title and dedicatory pages the foreword to the readers, and the table of contents.

Father Chastelain is one of the very attractive figures of the old Missions. Though living for years in the midst of danger, he never succeeded in gaining the crown of martyrdom, though he longed for it constantly, but he was a Saint for all that. He came to America with Jogues and Garnier, and was the most affectionate friend of the latter. After the dispersion of the Hurons he returned to Quebec, and was Spiritual Father of the College and confessor of the Hospital Nuns until 1680. *America.*

FREDERICK. *Seventy-fifth Anniversary of the Consecration of St. John's Church.*—The celebration of the seventy-fifth anniversary of the consecration of a church is a unique event in the history of the Church in the United States, and hence it was thought proper not to allow it to pass without an appropriate commemoration. April 21st, 1912, the feast of the "Dedication of all the Churches of the Archdiocese of Baltimore," was chosen. Rt. Rev. O. B. Corrigan pontificated, deacon, Rev. F. P. Mackall, subdeacon, Rev. Francis Doory; Archpriests, Rev. Joseph Hanselman, Provincial, and Master of Ceremonies Rev. John McGovern; Rev. Richard Tierney, S. J., Woodstock College, preached. In the evening solemn vespers and Benediction of the Blessed Sacrament took place. In 1902 St. John's was handed over to the Cardinal Archbishop of Baltimore.

GEORGETOWN. *The University. New Rector.*—Father A. J. Donlon was appointed Rector of the University January 24th, to succeed Father Joseph Himmel, who on account of continued ill-health was obliged to withdraw. Father Donlon is an A. B. '88, of Georgetown, and was a Professor there for some years. For a short time previous to his appointment he had been Socius to Rev. Father Provincial.

Father Quirk's Lecture at Johns Hopkins.—Before a large audience, which included Cardinal Gibbons, Rev. John F. Quirk, at present professor of philosophy at Georgetown University, gave a public lecture on the afternoon of March 3rd, in McCoy Hall, Baltimore, on "Prudentius, the Christian Poet and Historian."

Father Quirk has done a great deal of research work regarding the writings of this little known poet, and has translated his poems into metrical English versions. Some of these he read during the lecture.

He was introduced by Dr. Kirby Flower Smith, professor of Latin in Johns Hopkins, under the auspices of whose department he spoke. A number of members of the faculty were present, as were many students.

GERMANY. *Modification of the Law of 1872 against Ours.* The new Bavarian Cabinet has lately given a mild interpretation to the law of 1872, by deciding that priests may per-

form their ecclesiastical offices, such as the administration of the Sacraments, and that they may give conferences on apologetics and social questions.

HOLLAND. *Transfer of Sumatra and Neighboring Islands to the Capuchins.*—In 1911, Sumatra and the neighboring islands were cut off from our mission, erected into a Prefecture Apostolic and given over to the Netherland Capuchins. They had already taken over seven years ago the island of Borneo. On Sumatra we had four regular mission posts, and from these many other places were visited.

Notes.—On Java the number of churches increases almost yearly, and the Catholic spirit is constantly growing more active. Owing to the scarcity of missionaries our work up to a few years ago was confined almost exclusively to Europeans. But now we have a flourishing mission in Middle Java among the natives. They are supposed to be Mohammedans, but this religion never took deep root among them. A normal school for natives has been opened, and it has done so well that it has been erected into the "Collegium Inchoatum" of St. Francis Xavier in Moentilan. The students, with few exceptions, become Catholics in a short while. They excel in diligence, conduct and piety. Daily communion is common among them. The Governor General not long ago honored the College with a visit. With the aid of the teachers formed in this school we hope to establish centres of Catholicity in this most thickly populated part of the world.

Amsterdam. New St. Ignatius College.—In September, 1911, the new St. Ignatius College was occupied, and in January, 1912, solemnly inaugurated by the Bishop of Haarlem, Mgr. Callier. It is for day scholars only, and comprises the Academic and College departments. At the solemn inauguration the Alumni presented a beautiful tablet, representing the two buildings on the Heerengracht, where the college was situated before its removal to Amsterdam. This tablet adorns the wall of the vestibule.

St. Willibrod's College is to be moved to the Hague. The building has not yet been started.

Father L. Van Miert is engaged on a Dutch Menologium. The names of some missionaries in America will be prominent in it. As sources Father Van Miert is using the Menology, Supplement of Missouri, the WOODSTOCK LETTERS, and the letters of Father de Smet. The Dutch Menology will be not merely ascetical, but historical also, to illustrate the work of Ours in whatever part of the world they labored.

Some Statistics from the Retreat House "Manresa" Venlo, Holland.

	Retreats		Participants
In the latter half of 1908 we had	29	with	1414
In 1909 " "	61	"	3301
In 1910 " "	64	"	3832
In 1911 " "	70	"	4261
Total	224	"	12808

Very instructive in connection with the above is the average number of participants in the respective years.
In 1908 about 49.
1909 " 54.
1910 " 60.
1911 " 60.

Further: Dividing the 4261 participants of last year according to their social status we get: farmers 1635; workmen 1776; gentlemen, young and old, 850.

N. B. By farmers are meant all those, who, whether for themselves or in the service of others work the soil. Workmen are all those who do not come under the head of farmers or gentlemen: such as factory hands in the strict sense of the word, railway officials, carpenters, masons, and other artisans. Gentlemen (old and young): this head contains gentlemen of the highest classes, middle classes, students, etc.

Dividing the 2908 farmers and workmen we had from our own district we get the following figures: married, 1220; single, 1688; members of a Catholic social organization, 1,079; members of a religious union, 1,813; abstainers (total or otherwise) 622.

It is to be noted too, that the retreatants come almost exclusively from the dioceses of Roermond and den Bosch. In the near future a new house of retreats will be erected in Vucht for the western district of the diocese of den Bosch. Breda, Haarlem and Utrecht already have a "Retreat House," for men and women, under the direction of the Redemptorist Fathers. Those of Venlo and Vucht are exclusively for men. There are houses exclusively for women in Eisden (near Maestricht), Roermond (soon to be opened), and Tilburg.

INDIA. *Bombay. Two Jesuit Scientists on Radio-Activity.* An important paper on the Radio-activity of some thermal springs in the Bombay Presidency, by the Rev. A. Steichen and the Rev. H. Sierp, of St. Xavier's College, Bombay, appear in the *Indian Medical Gazette* for December.

Calcutta. Historical Researches of Great Interest.—The Rev. Father Felix, of the Capuchin Mission of Lahore, who spent about three weeks in Calcutta in connection with his historical studies, exhibited to the Asiatic Society of Bengal some valuable Persian firmans granted to the Jesuits by the Mogul Emperors, and Tibetan and Newari firmans given to

the Capuchins. A large number of members had gathered to assist at the unveiling of a bronze bust of the Hungarian savant Csoma de Köros, who is generally considered as the originator of Tibetan studies among Europeans. Hence they were considerably impressed on hearing from Father Felix that de Köros had been preceded in the field a century earlier by other Europeans, the Italian Capuchin Missionaries of Lhassa. On the table lay a tangible proof of what he was saying, photographic reproductions of grants made to the Missionaries by the Dalai Lama in the first half of the XVIIth century. The originals of them, printed on silk, had been discovered by him in the Vatican.

The great work of the history of the Capuchins and Jesuits in India is gradually taking shape. Father Felix will edit the records of his brethren in the past; he will, besides, render an eminent service to the history of the Jesuits in Mogor by publishing the many firmans granted to them by the Mogul Emperors. They will be the iron framework of a structure, within which Father Hosten intends to build up, stone by stone, other materials from Mogor, Tibet, Bengal and Burma. Good work has been done already and is still being done in Italy by several scholars, whose admiration has been won by the doings of their compatriots in missionary lands. The labors of Father S. Noti, S. J., the author of several monographs, *Sardhana*, *Jesuit Astronomers at the Court of Jay Singh II*, *the Indian Bourbons*, and *Lady Juliana da Costa*, are paving the way. Father C. Wessels, S. J., a Dutchman, is illustrating in the light of the latest geographical discoveries the travels of Brother Bento de Goes, S. J., the intrepid explorer of Tartary, and of the Jesuit explorers of Tibet, Fathers A. de Andrade, d'Orville, Grueber and Desideri. Father H. Bosmans, S. J., a Belgian mathematician and astronomer, is editing the correspondence of Grueber and d'Orville. And just now, when failing eyesight, due to excess of study, has deprived us of the services of Father S. Noti, one of his younger confrères of the Bombay Mission, one who has deserved well already of oriental research, Father Charles Joppen, the author of a *Historical Atlas of India*, announces that he has collected and is still collecting materials for the history of the old Jesuit Colleges of the Bombay Presidency, Chaul, Bandra, Bassein, Tana, Daman, Surat, and the *latifundia* of the Agra College at Parel (Bombay). Another part of his work will consist in editing and commenting on Jesuit maps and geographical work in India. Considerable materials for the ancient history of the Missions of Southern India occupy the learned leisure of Father L. Besse, S. J., at Trichinopoli.

Darjeeling. St. Joseph's College. North Point—Our numbers have this year largely and rapidly increased. We counted 116 present on re-opening day, and the second

hundred was completed by the middle of April. Our total on the rolls for 1911 is 220.

Our success in the Cambridge Local Examinations held last December was very fairly satisfactory. We presented seventeen candidates for the Senior test and nine passed, four securing exemptions; five out of six were successful in the Junior Examination. This year, while again sending up candidates for the Locals we are presenting a few for the Senior and Junior School Certificate Examinations. The former has been adopted by the new Code for European Schools as the final Examination for Secondary Schools in Bengal. Two went up for the examination giving admission to the Survey of India and one passed, though he did not secure the existing vacancy.

In the Inter-School English Essay Competition, North Point was again to the fore. E. Walker secured the prize in the Senior Class of competitors, and D. White was accorded an Honorable Mention in that of the Juniors.

The new building over the class rooms, begun on October 1st, 1910, was ready for occupation when the boys returned in February. It is two storied. The upper story, a large room extending the whole length from east to west forms the dormitory for the Senior boys, while the lower contains two large Dressing rooms for Juniors and Seniors respectively, with a small annex to the existing Infirmary. A corridor running in front is used as a Lavatory. The whole is a most welcome addition to the accommodation the College affords, and obviates all fear of overcrowding in the future.

Mangalore. St. Aloysius College.—The strength of the whole institution has been steadily maintained, the total number of students being 1,016, 1,045, 1,102 during the years 1909, 1910, 1911 respectively. At present, 1911, the Institution numbers:—

140 in the College Department.
266 in the High School Department.
408 in the Lower Secondary Department.
288 in the Primary Department.

TOTAL 1102

IRELAND. *A New Jesuit Review.*—From the prospectus of Studies, an Irish Quarterly Review of Letters, Philosophy and Science, we quote the following: "The work of organizing our University system has recently attained definitive development. The occasion would appear a fitting one to produce a Review which would give publicity to work of a scholarly type, extending over many important branches of study, and appealing to a wider circle of cultured readers than strictly specialist journals could expect to reach. It is with this object that some University professors and graduates have undertaken to conduct an Irish Quarterly

Review, which under the general name of "Studies", will publish contributions in various departments of Letters, Philosophical subjects and Science."

"Studies," which will be issued four times a year, is under the editorial direction of a Committee whose chairman is Father T. A. Finlay, S. J., but the chief work of editing the Review will be in the hands of Father Timothy Corcoran, S. J., Professor of Education in the National University.

Irish Monthly.—In the January issue Father Russell recalls the fact, with justifiable pride, that his magazine has stood the storms and vicissitudes of forty years. To have sat in the editorial chair with becoming dignity for two score years and have seen through the press 463 single numbers of the Irish Monthy, is an achievement of which many Jesuits might be proud. In addition to his priestly duties as confessor, preacher and director of sodalities, and the constant labor of editing a monthly magazine, Father Russell has found time to write no less than twenty-one books, mostly of a devotional nature. His last publication, "Among the Blessed: Thoughts About Favorite Saints" has met with an universal chorus of praise.

Jesuits in Russia.—The following telegram from Reuter appeared recently in the public press: "An application has just been made by the British Embassy on behalf of the Meteorological Office in London, that the Russian law against the admission of Jesuits might be waived in favor of Father Pigot, S. J., the Australian scientist, who wished to engage in seismological studies with Prince Galitzin, Director of the Pulkowo Observatory. The application has been refused by the Ministry of the Interior."

The matter having been brought to the knowledge of the Foreign Office in London, an ample apology was received from the Russian Government with full permission for Father Pigot to prosecute his studies in St. Petersburg. Unfortunately, Father Pigot's health having broken down, he has been obliged to return to Australia.

JAMAICA. *Visit of Rev. Father Provincial to Jamaica.*—The Rev. Father Hanselman, Provincial of the Maryland-New York Province, who was on a visit to Jamaica, sailed on the Hamburg-American liner, Prinz Eitel Friderich, on Thursday, February 20, for New York.

Interviewed by a reporter of the "Gleaner" before his departure, the Rev. Father said: "I have been in Jamaica now since February 5th, on my third visit to the Island. As on my previous visits, I have enjoyed every day of this my third visit. Much of this satisfaction afforded me and which I shall carry away with me as a precious souvenir, has been due to the kindness I have met on all sides.

"My chief concern, of course, was to confer with the Fathers at Winchester Park about their good work in Kingston and in the out-lying missions. I should, of course, prefer to say nothing for the public about this good work, but let the deeds speak for themselves. However, the Press has been so uniformly kind and sympathetic, not only with our work, but with all that makes for the best interests of Jamaica, all that fosters a healthy public spirit, that I cannot fail to gratify your paper by an honest expression of my experiences on this head whilst here in Jamaica.

"I have, first of all, noted the vast improvement of Winchester Park over 26 North Street. The new place is so much better adapted and situated for a full development of our religious and educational activities. The magnificent Cathedral of the Holy Trinity is what attracted my attention most. His Lordship, Bishop Collins, deserves not only the gratitude of all Catholics of Kingston and Jamaica, but the sincerest good will of all inhabitants, especially of Kingston, for this splendid edifice. It is an imposing piece of architecture, dominating in grandeur the entire city. The interior deserves the highest commendation. This Cathedral not only affords an opportunity for the carrying out of the elaborate ceremonial of the church, but is a grand architectural feature of the Island and of the West Indies.

"The new residence of the Fathers was not completed when I paid my last visit. Like the Cathedral, it fills a long felt want and is an ornament to the city. There is need of a new College. The students are too numerous for the cramped quarters of the old place, and plans are now under way for a new St. George's College. It will be built on the west side of the property far up towards North street, balancing the Cathedral on the east. The cricket field will be improved, and if anything, widened. The new College building will be ready for the next fall term.

"St. Anne's Church and school building need improvement. Plans are under consideration for a new church. It has not yet been decided where should be the new site. Since my last visit, I have learnt that new centres for church and school have been started, both in and out of Kingston. There are Kingston Pen, Windward Road, Gordon Town, etc.

"On my trip over the Island I saw with great pleasure and satisfaction the new churches at Buff Bay, Montego Bay, Sav-lamar and Richmond. There is really great need of more men and also of more funds. The Lord has blessed the good work so far, and will no doubt see that generous benefactions will be made to carry along all the various undertakings and start new ones, as pressing needs arise. His Lordship, the Bishop, Rev. Father Harpes, the Superior, deserve all the encouragement generous hearted men and women can afford to give them, morally and

financially. Noble response has already been made thus far to their appeals for support. There is still a heavy debt to be paid. I trust that their courage and zeal will be met by the enthusiasm and generosity of their many well wishers. As the financial strain is lifted, further advanced expansion will be made possible.

"In the matter of education, I have observed that equally good work has been done in the schools conducted by the Sisters and other teachers employed in the private and subsidized schools entrusted to our care. As elsewhere, so here, Catholics believe in denominational schools. I find the English system much more fair and liberal than the system in the United States. There is much greater willingness to meet the legitimate demands of the various denominations under the British system.

"The growth and splendid equipment of the institutions in Duke Street and at Alpha Cottage, were a revelation to me. The Sisters in both places are doing grand work for the youth of Kingston and of the Island. I noted also with no little satisfaction, the establishment of the new social and benevolent association of the Knights of St. John. The rapid growth in membership and the enthusiasm of its members are the best warrant for its existence and the guarantee for its permanent success.

"The St. Vincent de Paul Society is doing noble work in an unobtrusive but most effective way, because animated with the strong and noble spirit of benevolent charity, creed, color or race are not considered. In a similar manner the Catholic Burial Association is laboring for the interests of the poor.

"Great improvement has been made in repairing the ravages of the earthquake. A new and much improved city has arisen. The section of lower King Street especially, with its imposing buildings and attractive surroundings, reminds one of what is best in large cities of England and America.

"I repeat that I carry away with me the most agreeable impressions of people and city and country."

Catechetical Work.—Since the opening of the Sunday School, at Kingston Pen, September last, which now reckons on its roll fifty, two more have sprung into existence.

All the Catechists and Fishers are highly enthusiastic, and are doing splendid work.

They are justly proud of the diploma of aggregation which his Lordship, Bishop Collins, recently received from the Secretary of Cardinal Respihigi, in Rome—and they have framed it.

The Confraternity numbers about one hundred and twenty Catechists and Fishers. Some of the Fishers are very faithful in visiting the City Hospital, the Poor House

and the Penitentiary. Their work, of course, is exclusively among Catholics, as they are not allowed to proselytize in these public institutions—but not unfrequently Protestants filled with admiration for their zeal, have asked to be received into the Catholic Church.

The Men's Mission in the Cathedral.—The Mission for men, from Passion Sunday to Palm Sunday, is over! And what a magnificent success it was! Judging from the number of those who made it, and who went to Confession and to Holy Communion, it was the most successful Men's Mission in the history of Jamaica. But who can measure the blessings brought down from heaven, the joy and happiness brought to so many homes in Kingston, if but for a single day, by this glorious work? His Lordship, Bishop Collins, S. J., who preached at the closing exercises, stated that he and the Fathers were very much gratified at the success which had attended the Mission, and were greatly edified at the spirit of self-sacrifice on the part of the men, especially those who assisted at the five o'clock Mass and instruction.

It is estimated that over nine hundred men were in the Cathedral at the closing exercises.

Cassava River. Church's Dedication.—On the feast of the Holy Family, Sunday, January 21st, the Catholic Church at Cassava River in St. Catherine's, was dedicated to the service of God under the title of the Holy Family. This title was chosen for it sixteen years ago, when the first Catholic Mission was opened here. The little church then erected was the work of Father Collins, S. J. It measured 40 ft. x 20 ft. and was sufficiently ample for the Catholics residing in the district. The Catholic population numbered scarcely thirty souls; now there are over four hundred in the district.

There have been over eight hundred and fifty baptisms here during the same sixteen years, many of these coming from the more remote hill section. Then the Catholics lived only to the east of the mission in Pigeon Valley; today Pigeon Valley to the east, Bullet-Tree and Mt. Matthews to the west, and Cassava River to the south, are almost Catholic, whilst Glengoffe and Fair Hill to the north have a good Catholic population. Catholic homes dot the distant hill sides.

About five acres of land comprise the Mission property. When the first church was built here a little clearing was made on the hill-top that measured 40 ft. x 60 ft. The church then as now served also for the Cassava River Government School. The sacristy, a room 10 ft. x 12 ft. sheltered the priest during his visit to the Mission. The great spread of Catholicity in the district demanded a larger church, and, if possible, a resident pastor. Hence in the May of 1910, definite steps were taken for this end.

The work of demolishing the old church and buildings began on the 1st day of March, 1911. The present building covers a ground area of 40 ft. x 30 ft.

His Lordship, Bishop Collins, arrived at the Mission on the eve of the dedication. He spent sometime in examining the spot, and looking for some of the old land marks, particularly for the site of the booth of bamboos and cocoanut boughs, where sixteen years ago, amid the jeers of the unbelievers he said the first Mass at Cassava River. Tomorrow the unbelievers of 1896 will be the adorers of 1912. One half a generation has passed only; the change is miraculous.

JAPAN. *Tokyo's New Catholic University.*—After long and tedious negotiations the Institute for Higher learning (Jochi Gakuin), to be established in Tokyo by the Society of Jesus at the special request of the Holy Father, has overcome its initial difficulty, the acquisition of a proper location. Many sites in different parts of the city had been under consideration, but either they were found unsuitable for the purpose in view, or else they were not for sale. To acquire a sufficient plot of ground near the centre of the city appeared almost hopeless, when quite providentially a site was offered most desirable in every respect, but even then it took more than seven months of negotiations to conclude the bargain with the different proprietors.

On March 30th and April 3d, the final transfers were made. The property in question has all the advantages necessary for an institution of learning. It covers about five acres of level ground in the highest part of Tokyo, commanding a splendid view of the city down to the bay in the southeast and towards the mountains in the west and northwest. It is centrally located, accessible from all parts of the city by three different train lines and a suburban electric, the stations of all of which are within a few minutes' walk. Thus, it will be a most convenient place for lectures, evening courses, instruction of converts, etc.

The address is Kojimachi, Kioi-cho 7. Kojimachi is the name of that part of Tokyo which corresponds to the ancient walled city of Yedo, and it is still surrounded in great part by an immense moat and rampart. It forms, as it were, a ring of about one mile in width around the precincts of the Imperial Palace, which are included within their own particular moats. Kioi-cho is at the western extremity of Kojimachi, near the picturesque remnants of an ancient gate called Yotsuya Mitsuke. Of course, Tokyo extends for miles all around Kojimachi. The new property is separated merely by a narrow road from the old-time rampart, beyond which the nearest neighbor is the palace of the Prince Imperial, with its square mile of park. To the south and east it is bounded by the Austrian Embassy and the palatial residences of several Japanese princes. Only to the

north business streets are to be found. Less than a mile to the east we come upon the moat surrounding the palace of the Emperor. The whole territory is hilly and extremely picturesque. Upon the property there are at present two large houses of European construction, the residences of Japanese generals, and a number of smaller Japanese houses. The larger building may be used for the community, and for the beginning, at least, as lecture rooms. The Japanese dwellings will serve admirably for students' boarding houses. The future college buildings are as yet to be constructed. Before they are ready real college work is impossible, and therefore it will be at least another year before classes are in full swing. Tokyo is a city of schools and colleges, and yet there is room for more, as students flock here from all parts of the country, and accommodations, especially in the higher branches, are altogether inadequate. For the present it is planned to establish a boarding house for University students, where they will be in good surroundings and under salutary influences.

Moreover, a students' club and library is to be shortly inaugurated. There are a great many among the students who are sincerely anxious to find the truth, and in this club and library they will be offered opportunities, not only for innocent amusement, but also for investigating scientific and religious problems. There is a great field right here to make the educated classes of Japan better acquainted with the claims and achievements of the Catholic Church; but this will require great patience, slow and careful procedure and abundant funds for establishing an institution of learning worthy of the true Church of Christ.

The cooperation of zealous Catholics the world over is earnestly solicited. As Japanese students are in daily contact with the products of modern atheistic rationalism, good and reliable books in English or German on scientific, philosophical, or religious subjects, are of paramount necessity; and therefore a representative library must form the nucleus of the new Institute.—*Victor F. Gettelman, S. J. in America, May 11, 1912.*

JERSEY CITY. *St. Peter's College. Reception to Bishop O'Connor.*—On the evening of February 19, the Alumni Association gave a testimonial banquet to the Rt. Rev. John J. O'Connor, Bishop of the Newark Diocese, at the Columbian Club. The members had as their guests some of the most representative men of the State, among them being Bishop O'Connor, former United States Senator James Smith, Jr., Hon. Thomas J. Hillery, former President of the State Senate, Counsellor Michael Byrne of Manhattan, Judge John A. Blair, former Attorney-General Robert H. McCarter, Rev. Joseph A. Mulry, S.J., president of St. Peter's College, Rev. Myles A. McLoughlin, S. J., Moderator of the Alumni Association of St. Peter's College, Judge

John J. Treacy, and Rev. Joseph I. Ziegler, S. J., founder of the Alumni Association.

MADAGASCAR. *Father Dupuy, S. J., Chevalier of the Legion of Honor, Contracts Leprosy in Madagascar.*—"Jesuit—Knight of the Legion of Honor—Leper."

These are the titles which Father Isidore Dupuy, of the Betsileo Mission at Madagascar, could place on his visiting cards.

The history of Father Dupuy's ministry to the natives of Madagascar goes back to the days of its conquest by the French. Obliged to quit Tananarive at the opening of hostilities, Father Dupuy was sent as chaplain and interpreter to the corps of General Voyrou and soon became attached to the famous flying column. He left Magnringa with the soldiers and returned with them to Tananarive after the conquest. It was he who sang the Te Deum for the victory in the Cathedral of the city, and soon afterwards, in recognition of his fearless ministrations on the battlefields to over a thousand wounded and dying troops, France conferred upon him the Cross of the Legion of Honor. Peace concluded, Father Dupuy resumed his missionary duties, always prepared for all kinds of sufferings and trials. He met with one which perhaps he was not expecting, but which, nevertheless, found him ready. About three months ago the physicians pronounced him a leper. Father Dupuy was not in charge of the leper settlement, which is under the care of Father Beyzim, but the dreadful disease picks up its victims where it pleases.

When the fact was known he was isolated, but he made no complaint, though it was hard to give up his beloved labors. The doctor, however, made great efforts on his behalf, and though the repugnant malady still continues, the sores which it causes are closed and the particular precautions taken have removed all danger of contagion. Father Dupuy is thus enabled to go once more about his missionary duties and to visit occasionally his fellow-missionaries, while he has the happiness of celebrating Holy Mass daily. Meanwhile a little house is being built for him in the leper colony of Marena, for there he has decided to go, to carry what consolation he can to his fellow-sufferers and to die as he has lived, in the service of his Master, brave and uncomplaining. *Catholic Standard and Times, April 13, 1912.*

MEXICO. *Father Pinto Arrested by the Revolutionists.*—On March 3rd, C. M. Pinto, S. J., of El Paso and Juarez, and one of the best known priests in this section of the world, preached at the Guadalupe Mission. After the services Father Pinto, who is an American citizen, started for El Paso. Just outside the church he was held up by a company of soldiers, who declared that he was under arrest. He was taken to the Hotel Mexico, where one of Campa's

aids informed him that he would not be released until he had paid $3,000 in gold into the Vasquista treasury.

No explanation beyond the fact that he was supposed to have money was given for the outrage. Father Pinto demanded to know by whose authority he was arrested, and an order for his apprehension signed by Campa was shown to him. On the pretext that he would have to send for the money Father Pinto got word of what had happened to El Paso.

Mayor Kelly, of El Paso, Sheriff Peyton Edwards and Chief of Police, I. N. Davis, jumped into an automobile and came here at top speed. They went directly to the American consulate, where they explained the situation to Thomas J. Edwards, the United States Consul. Father Pinto was shortly afterwards released, and allowed to return to El Paso. *Daily Paper.*

Missouri Province. *Milwaukee. Marquette University. The Summer School.*—The Marquette University Summer School sessions will begin on Monday, June 24. The registration days are Saturday, June 22, and Monday, June 24. Courses in a large number of subjects will be offered this year, including Physics and Chemistry, Mathematics, History, Latin, Greek, French, German, Spanish, Logic, Metaphysics, Ethics, Psychology, Mechanical Drawing, and Machine drawing.

East St. Louis, Ill. St. Regis' History.—The Jesuits are no strangers in Southern Illinois. It was a Jesuit, James Marquette, who, in 1673, first viewed the site of East St. Louis. After Father Marquette, a contemporary and countryman of St. John Francis Regis, our patron, his brethren, Claude Alloues, Sebastian Rasle, later martyred in Maine, James Gravier, Marest, John Mermet and others, labored among the Illinois Indians chiefly in the towns of Cahokia and Kaskaskia. When Pierre Laclede founded St. Louis in 1764, it was another Jesuit, Sebastian Meurin, then parish priest at Cahokia, who first ministered to the spiritual wants of the colonists, who were all Catholics. Father Meurin died while visiting Prairie du Rocher, which he used to attend from Cahokia, on February 23rd, 1777. His remains were later transferred to the little Jesuit cemetery of St. Stanislaus Seminary near Florissant.

It is a sacred pleasure, therefore, for the Jesuits to stand again on a soil consecrated by the toil and tears of so many of their brethren who founded the first missions of the diocese of Belleville.

A house having been rented at 3117 Virginia Place, the first meeting was called to order on June 13th, 1909. Addresses were made by the Pastor and Mr. T. J. Canavan, a former candidate for Mayor. About fourteen men and women were present. The Sunday following, June 20th, the Sunday during the Octave of our Patron,

service was held for the first time in the parlor of the residence and the following day, on the feast of St. Aloysius, Father T. Hegemann and Brother Michael Figel began to keep house, chapel and residence meanwhile having been furnished by the good ladies of the new parish. July 14th the contract for the foundation was let to Mr. P. Reiman, and July 28th the general contract to Mr. B. Tonies, with the exception of the contracts for heating, plumbing and wiring, which were let October 1st, 1909. August 15th the Rt. Rev. Bishop J. Janssen of Belleville laid the corner-stone in the presence of Very Rev. R. J. Meyer, Provincial of the Missouri Province of the Society of Jesus, many priests and lay people; the different societies and parishes marching in procession from the residence to the site for the new building.

On the feast of the Nativity of B. V. M. the parish school was opened by three Dominican Sisters at 3309 Market St., where it remained till January, 1910, when the new building was occupied. On September 19th, a class of nine adults made their first communion. Mass was celebrated for the first time in the present chapel December 19th, 1909, the Sunday before Christmas, by the Very Rev. Father Provincial, who also privately blessed the building and delivered the first sermon.

After December 17th, 1909, the Father and Brother lived in the new building. From March 13th to 20th, 1910, the Revs. H. Moeller and H. P. Milet gave a successful mission, and the latter the first retreat to the children from March 21–24.

On May 22nd the Rt. Rev. Bishop, assisted by his Vicar General, Mgr. W. Cluse, and a number of priests, solemnly blessed the building, and in the afternoon confirmed a class of thirty-nine. The Rev. J. G. Kuhlmann, S. J., was the eloquent preacher on this occasion. During vacation the community grew. The Rev. H. P. Milet, well known to the people since the mission, was appointed to open The Regis College, chartered for all higher branches of studies, while two new Brothers, Naughton and Paruzynski, took the places of Brothers Figel and P. Kehoe. The school opened again September 6th, with about 100 children, in charge of two Loretto Sisters residing at St. Patrick's; the college opened September 7th, with eighteen students. On Christmas, 1910, forty-eight children, seven and more years of age, in accordance with the late decree of the Holy Father, made their first communion. Meanwhile several parish organizations were established.

NEW YORK. *Fordham University.*—On October 10, 1911, the Rev. Thomas J. McCluskey, S. J., was announced as Rector of Fordham University. He had been for more than four years Rector of the College of St. Francis Xavier, New York.

At the Installation Dinner, besides the Community and the Rectors of the Colleges and the Superiors of the Residences of the Society in New York, Brooklyn and Jersey City, there were present the Most Rev. Archbishop of New York and his entire curia: the Rt. Rev. Joseph F. Mooney, V. G., the Rt. Rev. M. J. Lavelle, V. G., the Rt. Rev. John Edwards, V. G., and the Rt. Rev. P. J. Hayes, D. D., the Chancellor and President of Cathedral College; also a representation from the Alumni consisting of the Hon. Morgan J. O'Brien, formerly Judge of the Supreme Court; the Hon. W. Bourke Cockran, for many years a member of Congress; the Hon. John Whalen, Corporation Counsel; and Mr. J. J. Campion, the oldest living graduate of the University.

The Archbishop was most generous in his commendation of all that was proposed for Fordham University, and showed great interest in Fordham's progress and welfare. He said that he hoped Fordham would become the greatest University in the Country, and that he was willing to do everything in his power to bring about this result.

The Schools of the University are all in excellent condition. The number of students now in attendance is over eleven hundred.

Recently a Committee from the Carnegie Foundation with Mr. Flexner as Chairman came to investigate the studies and standing of the Medical School. The result was that they placed Fordham in the first class with Harvard, Yale, Cornell, and Columbia, which have millions of endowment, while we have none as yet. The Inspector sent by the Regents of the University of the State of New York confirmed the opinion of the Carnegie Foundation Committee in regard to the high standard attained by our Medical School.

The Fordham Law School has two hundred and twenty-five students, and had the highest record in the state, at the recent Bar Examination. Six hundred students from the different Law Schools in the State went up to take the examination. Seventy passed, which is only eleven per cent. of the number examined. Of the Students from Fordham, eighty per cent. passed the examination.

On Monday, February the nineteenth, there was a reception given to Cardinal Farley in the University Auditorium. There was a large and distinguished audience present. On the stage were seated the Professors of all the departments of the University, in their academic robes; Judges of the Supreme Court, Knights of St. Gregory, Presidents of other Colleges; a Representative of the Regents of the University of the State of New York, and a large number of distinguished clergy and laity. The Cardinal expressed himself publicly as well pleased, and privately said that it was the best reception he had received since his return. There were speeches made by the President of the University, and

by the Dean of the Law School and of the Medical School, and also by a representative of each class of the College. The representative of the Junior Class read a Latin ode, and the Freshman read an English poem.

After the Reception the Cardinal was entertained at dinner by the Alumni in the University Refectory, which was gorgeously decorated for the occasion. At the Alumni Dinner the Cardinal spoke for forty-five minutes. He was most complimentary to the work done by his Alma Mater—Fordham University—and hoped to see the sphere of her influence ever increase. The Alumni presented an engrossed set of resolutions to the Cardinal. They were read by the Hon. Morgan J. O'Brien of the Class of '72.

It is expected that the new building for the Medical School will be ready for occupancy at the beginning of the next term in September. Our numbers have so grown that an increased number of class-rooms and laboratories was imperative.

St. Francis Xavier's College. Xavier-Holy Cross Debate. On Tuesday evening, March 19th, before a large and appreciative audience in the theatre of the College of Saint Francis Xavier, New York City, the Senior-Junior representatives of the debating society of Xavier and the intercollegiate speakers of the B.J.F. Society of Holy Cross met in a well-prepared and brilliantly fought contest. The ample success of both the opposing and the defending side was rewarded by the hearty and enthusiastic applause which was bestowed upon the efforts of each of the six speakers.

The judges were Hon. James W. Gerard (Columbia), A.M., LL.B., Frank S. Gannon, Jr., (Xavier), A.M., LL.B., and John G. McTigue (Holy Cross), A.M., LL.B. Justice Gerard, in announcing the decision, took occasion to pay an estimable tribute to the Jesuit system of education; after which he said that the judges rated the affirmative superior in form and oratory, but gave eminence to the negative in matter and debating. They, therefore, awarded the decision to Xavier.

The question presented for debate read: "Resolved, that Boards of Arbitration with Compulsory Powers, be Established to Settle Disputes between Employer and Wage-earner." Holy Cross chose to defend the affirmative, with its *onus probandi*, but, according to precedent at Xavier, without the accustomed advantage of final speech in rebuttal. Xavier, therefore, upheld the negative.

Death of Gen. John S. Clark, a Protestant Admirer of Father Jogues.—The man to whom Catholics are largely indebted for the verification of the site where Father Jogues was killed has just died at Auburn, N. Y., Gen. John S. Clark. He was a Captain in the civil war and was later made General. He worked assiduously and devotedly with

John Gilmary Shea and Father Loyzance until the problem of the place of Jogues' martyrdom was settled beyond peradventure. General Clark was not a Catholic, but he was an ardent admirer of Father Jogues. He was fond of repeating that the illustrious martyr was put to death not because of any hatred based on the fact that Jogues was a white man, but because he had repeatedly shown his contempt for the deity Agreskoui to whom the Iroquois sacrificed their captives. He would have willingly gone to Quebec to testify to the authorities investigating the case. His authority as a topographer of the sites of the old Indian village both in New York and Huronia is unquestioned. He has written a "History of the Cayugas," and has left many valuable maps of the towns of the Five Nations which are indispensable for the student of early Indian history. Personally he was a man worth knowing. Tall and erect in spite of his years, and bronzed as an Indian, he was a striking figure in the city of Auburn where he spent the last years of his life. He died at the age of eighty-nine.—*America, April 20, 1912.*

New Edition of Life of Father W. H. Judge, S. J.—The Directors of The Catholic Foreign Mission Society, with a view to developing apostolic vocations, have published from the new seminary at Hawthorne, N. Y., the third edition of the biography of William H. Judge, S. J., the Alaskan missionary. The book was written some eight years ago by the late Father Charles J. Judge, S.S., the Jesuit's brother, and was so well received that a second edition was soon needed.

PHILIPPINE ISLANDS. *Manila. Father José Algue Honored by the University of the Philippines.*—The University of the Philippines held its annual commencement, March 7, 1912. Acting Governor Gilbert, chairman of the board of regents, delivered the commencement address. President Bartlett is the first appointive president of the university, and on March 7, he appeared at a commencement exercise, here for the first time, in his official capacity. Father José Algue, distinguished scientist and astronomer, received from President Bartlett the honorary degree of science.

Salvos of applause greeted Father Algue when he arose to receive the highest honor within the power of the University of the Philippines to confer. President Bartlett referred to Father Algue as one of the world's most eminent philosophers and students. He knew the conferring of the degree would meet with unanimous approval throughout the Philippines. Father Algue had benefited humanity and furthered its progress by his scientific knowledge. He had saved the Philippines thousands of dollars and hundreds of lives. In closing President Bartlett said:

"In recognition of your distinguished service for the Philippine people I herewith confer upon you the degree of doctor of science, the highest honor which this university can confer."

ROME. *Father Ehrle's Work in the Vatican Library. Fire-proof Safes.*—The fact that there are 40,000 ancient manuscripts in the Vatican Library doubtless makes the collection surpass both in value and interest those of all other libraries combined. But in the opinion of the Prefect, Father Ehrle, S. J., these treasures are not sufficiently protected. So with the Holy Father's approval the wooden cupboards, or "armarii," containing the manuscripts, are being converted into fire-proof safes, and certain rooms are being lined with non-inflammable material. Father Ehrle, owing to his advanced age, is soon to retire from the post of librarian, and Monsignor Ratti, director of the Ambrosian Library of Milan, has been selected by the Pope to succeed him.

SPAIN. *The Jesuit Reductions in Paraguay.*—Father Pablo Hernández, S. J., is now in Barcelona, Spain, engaged in preparing for publication the results of his years of patient research in the history of the Missions of Paraguay. His "Organización de las Doctrinas Guaranies de la Compañia de Jesús" is now in press. This work, which will be published in two quarto volumes, each of about seven hundred pages, promises to shed much light upon many obscure portions of the history of the famous Jesuit Reductions of Paraguay. In the advanced pages of the introduction to the work, kindly placed at the writer's disposal by the amiable historian, Father Hernández explains that the object of his research has not been to write what has been told by Fathers Techo, Lozano, and Charlevoix, or in the more complete work of Father Muriel, but rather to show the interior life of the Reductions. Consequently the work should be of absorbing interest. The institutions established by the Jesuits, the municipal government, the family spirit, the occupations, art and architecture, religious spirit and practices, the relations of the missions with the Spanish colonies, and the grade of civilization, etc., are to be explained in the light of existing documents.

Father Hernández began his search for unedited documents in the archives of Buenos Aires, Argentina, and in the Asuncion in Paraguay. Despite the fact that all the papers belonging to the exiled Jesuits had been ordered to be sent to Spain, he found many interesting and valuable documents for his work. The Archives and National Library of Rio de Janeiro were next explored and with rich results. Then followed a year and a half of fruitful labors in Seville, and in that veritable treasure-house of American documents, El Archivo General de Indias. Long and

patient research among the manuscripts of the Bollandists, and in the various archives in Madrid, in Brussels, in Munich, and diligent labor in the Vatican Secret Archives, in the archives of the Gesù, and in the "Fondo gesuitico" of the Biblioteca Vittorio Emmanuele yielded abundant material for his history. However, his investigations did not yet end. He continued his search for the old mission papers in those Italian cities which had received the exiled Jesuits. From Europe he passed to Chile, Bolivia and Peru. In the rich "Archivo de los Jesuitas" of the National Library in Santiago de Chile nearly five hundred folio volumes of Jesuit papers were carefully studied by him.

In 1901, 1903 and 1904 he dedicated his time and labor to another very practical phase of his historical work. He plunged into the virgin forests of South America, and far from railroad and town studied, one by one, the ruins of the thirty towns built by the Jesuit missionaries. It is the inner story of these monumental works of patience and endurance which Father Hernández has labored so long and diligently to make clear to the public. Gustavo Gili, Barcelona, is the publisher of this interesting history, and promises the work for June or July. *Charles J. Mullaly, S. J., in America.*

ZAMBESI MISSION. *Salisbury.*—Perhaps some account of missionary work among the natives in Salisbury, the capital of Rhodesia, may interest the readers of the WOODSTOCK LETTERS. It differs, of course, very much from the work in the native villages where the missioner is surrounded by the natives, all of one tribe, who come to look upon him as their friend. Here in town, natives from all tribes come together, and alas, unfortunately learn every vice from their white masters. Their attitude for a very long time is one of suspicion born but too often of experience of the white men they know. Another great difficulty is the number of different sects here. The Anglicans, Weslyans and Presbyterians all have missions established in town, and very often the native is puzzled as to where to go, and which is the true Church.

Our great advantage is that we do our work ourselves and have no black preachers, whom the other natives despise and detest. However, progress under these conditions is bound to be very slow. The natives are at work all day, and they usually hear of the Catholic religion through some fervent Catholic fellow-worker. Most of the instruction is carried on informally in work hours, and then they come to me to ask for Baptism. About their sincerity there is fortunately little reason to doubt. They gain nothing by becoming Christians, for I find it better to give them nothing. They buy even their scapulars and rosaries. The great danger is, that, when they leave town and go back to their villages, they will relapse into paganism, and against this it is impossible altogether to guard.

Perhaps an idea will be best gained of the work done by describing an ordinary Sunday. The church for the natives is two and a half miles from town, near the native location, where however at present very few Christians live. The tendency of the government is gradually to force all the natives to live there, hence at the risk of present inconvenience it was thought better to build the Church near the location. Mass was at nine on Sunday morning, Confessions on Saturday from three to nine, but most natives come on Sunday morning. Then before Mass there are Baptisms, natives to interview and letters to distribute, for the Church is a kind of poste restante. That is the time too when they come for rosaries, scapulars and other things, or to tell me why they were unable to be at Mass last Sunday, and soon Mass is preceded by the Asperges which all sing unaccompanied. During Mass a sermon is preached in Mashona, for very few understand English. At the end there is Benediction, as the Church is too far from town for them to make two journeys. After Mass two and a half miles to town to get breakfast, and then a visit to the hospital. Here again are natives from many tribes, but it is amazing how they all seem to understand Mashona. I manage to baptize many who are dying. The three main ideas, a God who punishes and rewards, are familiar to most of them, and they rarely refuse Baptism. At two the prison is visited. The average number of natives in prison is 200. They assemble in a large yard and first sing a hymn in Mashona. Then say aloud the ten commandments and the Creed. I then give them a short instruction, after which they say the Our Father and the Act of Contrition, and we end with another hymn. When all is finished I go round and speak to them all and encourage them. One great advantage of this is that when dying (and many die in gaol) they are always ready and eager for Baptism.

One melancholy duty I have here is to attend those condemned to death. Last year I had four to prepare, and perhaps it may interest your reverence if I give an account of one of these executions.

Two natives were condemned to death last June for the crime of attempted rape. Their guilt was fully proved, and indeed they made no attempt to deny it. They asked me after the trial whether I thought there was any chance of a reprieve, and I told them plainly, none whatever. The custom here is that the records of each trial go to the High Commissioner. The case is carefully gone into by him, and he then either confirms or commutes the sentence. This takes a month. From the date of the confirmation of the sentence, full three weeks are allowed, during which the condemned are allowed in the way of diet,. etc., anything within reason. Roughly then two months elapse from the time the sentence of death is passed till the date of its execution, ample for instruction. The two prisoners above

mentioned were singularly good. They were delighted to be instructed, listened attentively, and prayed with me every day. I explained to them why it was they had to die, though they had not killed any one. They said how much better to go to heaven than spend long years in prison. The execution always takes place an a Monday, and on the Sunday, July 30, I baptized them, calling one Ignatius and the other Xavier. I gave them picture books of the life of Christ, and told them when they awoke in the morning to look at these and pray to our Lord. On Monday, the feast of our Holy Father, after Mass I went to the condemned cell and found them praying. We said the Act of Contrition together; I gave them absolution, and soon the tramp of feet was heard coming along the stone corridor, and the executioner and officials arrived. One of the natives was taken out and pinioned, praying all the time. The scaffold is only about eight paces from the condemned cell, and he walked bravely up the steps. A cap was put over his face and a rope round his neck and the bolt was pulled. The whole time he was repeating after me the Our Father and the Act of Contrition, and the words of the Act of Contrition were on his lips as he died. The end of the other, half an hour later, was similar, not a sign of fear and a most wonderful faith. On leaving the gaol I found a number of pagan relatives waiting for the body, and I there and then spoke to them of what I had seen and of religion.

Not very long ago I had a similar case: "I shall be up there," he said to the prisoners, pointing to heaven, "while you are all working down here." And while waiting for the executioner, "now Father let us say the Act of Contrition again."

And now I must end this somewhat scrappy letter. I ask the prayers of your reverence and others for a work which though full of drudgery and discouragement still is beginning to look hopeful and has its own consolations.—*Letter of Father Bernard Lickorish, S. J.*

HOME NEWS. *The Public Disputation.*—If the advocates of Materialism, Kantism, Hegelianism or Positivism, those false systems which have led many Catholics to advance dangerous theories, had been present at Woodstock College on April 17th, they would have been persuaded that the truth lies in that system, which modern philosophers had declared would disappear at the light of modern discoveries, and which would be so deeply interred that it could not be raised to life and light again.

After Reverend James A. Cahill, S. J., had answered the objections brought against his doctrine in Theology by such men as Rev. Father O'Neil, O. P., Professor of Dogmatic Theology in the Dominican House of Studies, Rev. Dr. Tierney, of Mt. St. Mary's Seminary, Rev. Father Sauvage, C. S. C., of the Catholic University, and Rev. Father Brian-

ceau, of St. Mary's Seminary, Baltimore, Mr. Charles G. Herzog, S. J., defended the whole field of Catholic Philosophy.

Rev. Father Siegfried, of the Overbrook Seminary; Rev. Father Dubray, of the Catholic University; Rev. Father Haggeney, S. J., of St. Ignatius' College, Cleveland; Rev. Henry Casten, S. J., Rev. William Brosnan, S. J., Rev. Timothy Barrett, S. J., had undertaken the task of overthrowing the young champion of the truth.

The Spring Disputations were held on April 19th and 20th. *De Scientia Divina*, Mr. C. F. Arnold, defender; Mr. A. M. Fremgen and Mr. J. M. Fox, objectors. *De Christo Legato*, Mr. W. E. Murphy, defender, Mr. E. P. Tivnan and Mr. W. Keany, objectors. *Ex Sacra Scriptura*, "Quid mihi et tibi est, mulier?" Joan., II, 4, esssayist, Mr. H. A. McGarvey. *Ex Jure Canonico*, May Clergymen Invest in Stock Companies? essayist, Mr. E. S. Kouba. *Ex Historia Ecclesiastica*, The Foreign Missions in the 16th and 17th Centuries, essayist, Mr. E. P. Duffy.

Ex Ethica, A. J. Hohmann, defender; Mr. J. M. Jacob and Mr. J. F. Doherty, objectors. *Ex Ontologia*, Mr. C. L. Bernhardt, defender; Mr. J. H. Murray and Mr. F. L. Archdeacon, objectors. *Physics*, Recent Progress in the Designing and Use of the Reciprocating Steam Engine, lecturer, Mr. W. G. Logue. *Geology*, The History of the Great Lakes of North America, lecturer, Mr. P. A. Conniff.

The Theologians' Academy, 1911-1912.—September 28. *The Human Knowledge of Christ*, Rev. J. T. McCormick. October 12. *Christian Symbolism of the Catacombs*, Mr. Leo T. Butler. October 26. *Bellord's "Banquet Theory,"* Rev. W. C. Nevils. November 9. *History and Development of the Messianic Idea*, Rev. T. H. Miley. November 23. *Why Gregorian Chant?* Mr. A. M. Fremgen. December 14. *An Argument for the Credibility of the Catholic Religion*, Rev. J. A. Cahill. December 21. *Yuletide in Breviary and Missal*, Rev. J. A. Morgan. January 4. *The Morality and Lawfulness of Vasectomy*, Mr. C. F. Arnold. January 18. *Phases of Modern Apostasy*, Mr. M. J. O'Mailia. February 1. *Freemasonry and the French Revolution*, Mr. E. P. Tivnan. February 22. *The Public Penitential Discipline*, Mr. P. V. Rouke. February 29. *The Inquisition in History*, Mr. G. C. Treacy. March 14. *Death, Real and Apparent*, Mr. E. P. Duffy. March 28. *The Hittites—A forgotten People*, Mr. A. C. Cotter. April 25. *The Privileged Altar*, Mr. J. G. Mahoney. May 2. Election of officers for 1912–1913.

The Philosopher's Academy, 1911–1912.—October 4. *When Silence is Evidence*, Mr. F. X. Talbot. October 18. *Evolution and Darwinism According to Geology*, Mr. G. G. Hogan. October 31. *Cartesian Doubt*, Mr. F. X. Downey. November 15. *The Internal Combustion Engine (Illustrated)*, Mr. W. R. Cullen. November 27. *The Philosophy of Poetic*

Art, Mr. J. F. Beglan. December 13. *Newman a Scholastic?* Mr. J. A. Mulry. January 3. *The Chemistry of Combustion* (*Illustrated*), Mr. J. P. Gallagher. January 16. *Hypnotism*, Mr. J. A. Dougherty. January 31. *Lights and Lighting Systems* (*Illustrated*), Mr. A. J. Hohmann. February 12. *False Foundations of Modernism*, Mr. T. A. Shanahan. February 21. *False Logic of Modernism*. Mr. F. A. McQuade. March 6. *The Curves of Projectiles* (*Illustrated*); Mr. W. R. Crawford. March 20. *Socialism—The Creed*, Mr. J. F. Doherty. April 2. *Socialism—The Cause*, Mr. J. H. Dolan. April 17. *Socialism—The Cure*, Mr. T. F. Scanlan. April 30. *The Honey Bee* (*Illustrated*), Mr. W. G. Logue.